Jain Procanonical Chakkhāṇḍāgama Prākrit Text

SANTAPARŪPAṆĀ SŪTTA

OF ĀCĀRYA PUṢPADANTA

ENUNCIATION OF REALS

A JAIN TEXT ON METAPHILOSOPHY

SHREE BHARAT VARSHYA DIGAMBER JAIN
(DHARMA SANRAKSHINI) MAHASABHA

c/o. Nandishwar Flour Mills, Aish Bagh,
Lucknow-226004 (U.P.) India
Ph. : (0522) 2662589
Website : www.digamberjainmahasabha.com
E-mail : digjainmahasabha@yahoo.com
mahasabha@yahoo.com

First Indian Edition, 2004

Published by

SHREE BHARAT VARSHYA DIGAMBER JAIN
(DHARMA SANRAKSHINI) MAHASABHA
c/o Nandishwar Flour Mills, Aish Bagh,
Lucknow-226004 (U P) India

Publication Data

Santaprarūpaṇa Sūtta of Ācārya Puspadanta,
translated from Hindi to English

ISBN: 81-902019-0-5

Price Rs. 350/-

1 Studies in World Religions, 2 Jainism, 3. Prākrit Literature,
4. Early Metaphilosophy.

SANTAPARŪPAṆĀ SŪTTA

OF ĀCĀRYA PUṢPADANTA

English Rendering of
SATPRARŪPAṆA
Hindi Second Edition

Translator
Dr. N.L. Jain

General Editor
Dr Bhuvanendra Kumar

**SHREE BHARAT VARSHYA DIGAMBER JAIN
(DHARMA SANRAKSHINI) MAHASABHA**

**c/o. Nandishwar Flour Mills, Aish Bagh,
Lucknow-226004 (U.P.) India
Ph. : (0522) 2662589
Website : www.digamberjainmahasabha.com
E-mail : digjainmahasabha@yahoo.com
mahasabha@yahoo.com**

Title Page of First Hindi Edition

SATPRARŪPAṆA
OF ĀCĀRYA PUṢPADANTA

Edited
With Introduction, Translation, Notes and Indexes
By
Hiralal Jain, M A., LL B.,
C.P. Educational Services, King Edward College, Amraoti

Co-Editors

Pandit Phoolchandra, Siddhānta Sāstri

Pandit Hiralal, Siddhānta Sāstri Nyaāyatirtha

Research By

Pandit Devakinandan, Siddhānta Sāstri

Dr. A N Upadhye, M A., D. Litt.

Publisher
Srimant Seth Laxmichandra Shitabai
Jain Sāhitya Uddhāraka Fund Kāryalaya
Amraoti (Berar)

V.S 1996 Vir Nirvāṇ Samvat 2464 (C.E. 1939)
Price: Rupees Ten only

Gaṇeśaprasāda Varṇi Granthamāla Hindi Edition - 23

SATPARŪPAṆĀ SUTTA
OF ĀCĀRYA PUṢPADANTA

Second Edition

Translator

Siddhāntācārya Pandit Kailash Chandra Śāstri

Principal, Syādvāda Mahāvidyālaya, Varanāsi, India

Editor

Hiralal Jain, M A , LL B ,

C P Educational Services, King Edward College, Amraoti

Śri Ganeśaprasāda Varṇi Granthamāla

Vāranāsi, India

PREFACE

Mahasabha is a more than a century old Digamber Jain Social organization working and committed to the fields of

a. Being a link between various activities of the Digamber Jain community.

b. Have interaction with the Jain Acharyas (Top-most living Jain saints)

c. Preservation of Ancient Jain religious manuscripts, both in ancient palm leaf versions as well as in other mediums, besides-literature, archeology, temples, etc.

It also publishes the oldest, over last 108 years, weekly newspaper in Hindi language titled ***JAIN GAZETTE***, which is very widely circulated. Besides this, two other journals - ***Mahiladarsh*** (Women's magazine) and, ***Baalaadarsh*** (Children's magazine) are also published.

For the protection of ancient mounments, a ***Teertha Jirnodhar Patrika*** and for the propagating of education, ***Shrut Samvardhani***, both monthly magazines are also being published in Hindi language.

Language should not become a barrier for propagation and dissemination of ancient literature and wisdom and hence Mahasabha has decided to publish in English, Special Indian Edition of Santaparupana which is a part of the ancient Jain Shastra (canonical literature) called Shatkhandagam.

It has taken Bramhi Jain Society about 5 years to get it translated into English. We laud the zeal and dedication of its General Editor, viz. Dr. S.A. Bhuvanendra Kumar of Mississauga, a suburb of Toronto, Canada, who is not only the founding editor of the Jain news-magazine published from the West called ***Jain Digest*** being published by ***Federation of Jain Association in North America (JAINA)***, but is also the founder of ***Bramhi Jain Society*** and ***Jain Humanities Press*** and the man with vision and dedication to create awareness about

Jainism particularly amongst various scholars and universities of the West.

I do hope that scholars interested, Shraman Schools of Philosophy, of which both, Jainism and Buddhism are an integral part, but also scholars of comparative religion and metaphysics will find it very important to study.

The *winds carrying this knowledge should travel far and* wide so that we all can get an opportunity to look at and study the wisdom of our ancient sages.

Mahasabha is grateful to Bramhi Jain Society for permitting it to publish Special Indian Edition of this book-
SANTAPARŪPAṆĀ SŪTTA.

We are grateful to our Sethi Trust, Guwahati, Assam for bearing the cost of the publication of this Special Indian Edition which is being published by Shree Bharatvarshiya Digamber Jain (Dharma Sanrakshini) Mahasabha and for distribution of Special Indian Edition of Santaparupana.

New Delhi, India
3rd April, 2004
Mahavir Jyanti

Nirmal Kumar Jain
President

CONTENTS

PROLOGUE

The sacred Scriptures of the Jainas known as the Āgamas may be classified into four categories: The *Pūvvas* (Pūrvas), which existed before the times of Mahāvira, are pre-canonical. The *Angas* which consist of twelve primary texts are canonical; the *Chakkaṇḍāgama* (*Ṣaṭkāndāgama*) and *Kaṣāya Prābhṛta* are pro-canonical; and the *Upāngas* are secondary canon. All these Āgama texts are written in the ancient Prākrit language.

The *Pūvvas* have been lost in time, but some of their remnants have been found to be incorporated into the *Angas*, and some of their parts are contained in the *Chakkaṇḍāgama* (*Ṣaṭkāndāgama*). The Hindi edition of the *Chakkaṇḍāgama* consists of sixteen volumes.

The *Chakkaṇḍāgama* deals with the fundamental concepts of Jainism such as living beings and their states, their functional theory of karma, and their various spiritual stages. All these aspects of life, from one- cell living beings to humans and the Jinas, are examined closely under investigative methodology by duly employing the *anuyogadvāra* (disquisition door) system. This system is a typical Jain exercise to weigh the value of life carefully as it manifests, and its functional living, from a defined perspective.

The first volume of Hindi edition of the *Chakkaṇḍāgama* is known as *Sanatparūpaṇa* (*Satprarūpaṇa*). The English translation of *Sanatparūpaṇa* is based on its abridged Hindi reprint of 1971 published by Varni Granthamāla of Vāraṇāsi, India.

It is to be noted that the English version has made some changes in presentation methodology. In order to facilitate grasp of the highly technical descriptive account, chapter-wise presentation with a brief introductory note of the subject has been made. Further more the body of the text retains the original Prākrit terms or words and their Sanskritized equivalents along with English meaning are parenthesized.

The English terminology used in the translation mostly follows *Glossary of Jain Terms* published by Jain International, Ahmedabad - 380014, India, 1995.

INTRODUCTION

The followers of the Great Personnages, from Rṣabha to Mahāvıra, have been referred to as Jinas or Tithas (Tirthankaras) for crossing over the bridge to the state of everlasting bliss through Path of Punfication. Inscriptional reference to the word Jina at least dates back to 200 C.E. found at the Vaddamānu archaeological excavations in Andhra. It is inscribed on a potsherd that reads *Jinana vihāra pari bhoka sameta (ta).*[1] A stone inscription dated 24th December 1124 C.E. (line # 28) found at Bairēdēva temple at Haḷebeḷgoḷa village near Śravaṇabeḷagoḷa in the state of Karnataka refers to the word *Jınadharma., dharma* standing both for the teachings of the Jinas and the word religion.[2] Thus, Jainism possess a structural pattern of history, doctrines and socio-ethical experiential dimensions as socio-anthropologists would refer to

The Anglicized form of *Jinadharma* must be Jinism. Their philosophy is therefore could be called *Jinanian* and their view points are then could be phrased as Jainist. However, we could continue with the current wide use of the words Jains and Jainism.

According to the records, origin of the Jain religion can be traced back many millennia to Rṣabha, the first Tirthankara. Since his time there have been twenty-four Jinas, the last being Mahāvira. Thus, the growth and development of Jainism over many millennia in subcontinent India give an historic perspective about hagiographic record of the lives of the Jain saints and saviours.

1 - *Early Jain Hagiography*

Pnmanly, there are two main narrative structures for early Jaın hagiography: those about the Tirthankaras, who made doctrinal assertions and postulated theories on various philosophical perspectives, and their *gaṇaḍharas*, who were their principal disciples.

The hagiography furnishes names of twenty-four Jinas, all reaffirming the fundamental beliefs of the faith during distinct socio-cultural eras and civilizations. They often made newer philosophical pronouncements that reflected the existing social and societal schema. Upon enlightenment each Jina assembled a set of disciples, known as

ganadharas. The *ganadharas* elucidated and elaborated the doctrinal connotation and essence about *reals* and reality through tenets for the larger benefit of human kind

1.1 - *The Jinas*

Life and times of the Jinas in subcontinent India cover over many eras and thus they may be assigned to different time periods, namely proto-historic (*circa* 4000-2000 B.C.E.), pre-historic (*circa* 2000-1500 B C.E.) and historic (*circa* 1400 - 600 B C.E).[3]

According to the tradition, Ṛṣabha and Ajitanātha, the first two Jinas, belong to proto-historic period. Based on *Mahāpūrāṇa* work, Prof. P.M. Joseph has analyzed the socio-anthropological aspects of the Ṛṣabha times. In the proto-historic Indian life, there existed a particular fusion of cultural, social and societal governing by fourteen successive *Kulakāras*. Nābhirāja was the last of the *Kulakāras* His son was Ṛṣabha.[4] Ajitanātha, the son of King Jitasatru and Queen Vijaya of the kingdom known as Vinita, succeeded Ṛṣabha. These two Jinas were said to have lived somewhere between the proto - and early pre-historic periods [5]

The pre-historic period witnessed a flourishing Indus Valley civilization, and the birth of Sambhavanātha, the third Jina In the succeeding period there were born seven Jinas, from Abinandana to Śitalanātha. According to some scholars, the time of Śitalanātha witnessed the rise of the Āryans In the subsequent eras, from Śreyāmsa to Munisuvrata, the Vedic culture had its full growth Munisuvrata was a contemporary of Daśaratha and Rāma, who brought about reconciliation between Jainistic and Vedic systems.[6]

The historic period of sub-continent India could be said to have begun with Tirthankara Naminātha. His period marks the formative stage of the Upaniśads. The next Tirthankara was Aristanemi, whose assigned date is *circa* 1200 -1000 B.C.E. and it marks the date of the middle or later Upaniśads. Pārśvanātha as twentythird Jina, lived from 877 to 777 B.C.E, and Mahāvira lived from 599 to 527 B.C.E.[7]

1.2 - The Gaṇaḍhara and the Systemization of Scriptural Knowledge

The sacred scripture of the Jains is known as the Āgama. Tradition assigns its origin to Jina Ṛṣabha, and affirms that the Āgamic knowledge had a continuing development up to the times of Mahāvira. Helmuth Von Glasenapp aptly has noted that "the teachings of the holy religion were recorded in the period of the first Tirthaṅkara Ṛṣabha himself; the holyscriptures always existed in the times in which the churches of the individual Tirthaṅkaras prospered. . .. they were proclaimed again anew by every prophet."[8]

As to the antiquity of Āgamic literature, some scholars opine that the *gaṇaḍharas* of Pārśvanātha and Mahāvira systemized the doctrinal theories of their Masters. A structural schema and a definite form were given by means of stringing them into *sūttas* (Sanskrit, *sūtras*).

Prabhāra who was a *gaṇaḍhara* of Mahāvira, has been reported from Vaddamānu hill inscription found in the stratum dating *circa* 300 B C.E. According to Dr T.V.G Sastri, Prabhāra (573-533 B.C.E.) of the Jain hagiography is nothing but the Sanskritized version of 'Prabhāsa as found in the posterior caves of Udayagiri in Orissa.'[9] From the point of archaeological and historical evidence this is the first reported record that supports the hagiographic data of a *gaṇaḍhara* .

1.3 - Diffusion of Āgamic Knowledge - Oral or Written?

As already noted, the Āgamic knowledge was passed on by the *gaṇaḍharas* to their respective disciples. The question is, in what media was it passed on? Was it orally transmitted, or in written medium? Prof. Padmanabh Jaini has explained the Prākrit word *suya*, whose Sanskrit form is *śruta*. in this way "the [*Pūvvas*] were transmitted in an oral tradition and are said to have been preached anew by Mahāvira and systemized by the *gaṇaḍharas*."[10] However, interpretation of *suya* word by German scholar Dr. H. Glasenapp is closer to the Jainistic view of philosophy, both subjectively and objectively. He has defined *suya* as knowledge acquired by the interpretation of signs[11] and therefore, Jaini's interpretation *śruta* (hear or heard) is unacceptable . The Āgamic knowledge was thus communicated through Jina's radiant energy that turned into matter which was absorbed by the disciples and then

interpreted and systemized with a structural schema by means of stringing them into *sūttas*

Maurice Winternitz argues that "the original doctrine was contained in the 14 *Pūvvas*, which Mahāvira himself had taught to his disciples, the *gaṇadharas*. .. The works of the *Siddhānta* cannot have originated at one period. The Canon which Devardhi [5th C.E.] compiled, and which has come down to us, is the final result of a literary activity that must have begun as soon as the organization of the Order and the monastic life were firmly established. The earliest portions of the Canon may therefore quite possibly belong to the period of the first disciples of Mahāvira himself, or at the latest to the 2nd C.E. after Mahāvira's death." [12] Furthermore, a number of internal evidences are available in ancient Jain texts like the *Daśavaikālika* of Pontiff Svayambhava (491-429 B C E) in *circa* 452, and the *Bṛhatkalpa*, the *Vyavahāra* and the *Nisītha* works of Pontiff Bhadrabāhu-I (360 B.C E.) This supports the view the Āgama was in written form. [13] They point out that the Āgamic knowledge was passed on to the successive generations by means of written texts, which therefore the writings would be contemporaneous

This view is supported by an inscriptional record. The earliest Jain inscription, the Barli fragmentary stone from Rajasthan, belonging to the fourth or fifth B.C E throws light on the existence of writing and Prākrit literature in India This inscription, which is at Ajmer Museum, was found in the temple of Bhilot Mātā about 1 5 kilometers from Barli village, which is about 54 kilometers southeast of Ajmer. The stone is a part of the hexagonal pillar and contains four lines written in Prākrit mixed with Sanskrit The first line refers to 'Vira Bhagavān' (Mahāvira). According to Halder, the second line refers to a "period (84th year) to reckon from nirvāṇa of Mahāvira, corresponding to 528-27 B.C.E." Accordingly, K.P Sharma believes the date of the inscription to be equivalent to 528-84 = 444 or 443 B.C.E The fourth line contains the name Mājhimika, a Prākrit version of Madhyamikā, a place now known as Nagari near Chittodgarh On palaeographical grounds scholars like K P. Jayaswal, G H. Ojha and R.R. Halder are of the view that the Barli inscription is anterior to Asoka, and therefore, assigned to the fourth or fifth B.C E.[14]

Coupled with the Barli record and the internal evidences in the Jain texts, it may be easily said that at least from the times of Pontiff Sayambhava (491-429 B.C.E.) there were written works and possibly the oral tradition prior to Mahāvira.Therefore, it can be assumed that the Āgamic knowledge and its diffusion took place through written works, at least after the times of Mahāvira.

The predominant Indian view as to the art of writing and its antiquity in India is limited and influenced by the popular idea that the Vedas were the words of God and were transmitted orally. On the other hand, there exists a body of scholarly opinion, independent of any dogma, which has theorized that Jainism was the living religion of the indigenous Dravidian culture in the Indian subcontinent. In this circumstance the Āryanization of the Dravidian indigenous faith and culture, the ancient writing system and its antiquity in the Indian sub-continent should be looked with an objective approach. This would throw ample light on the ancient writing system in India and certainly shed light on the nucleic nature, growth and diffusion of Āgamic knowledge in textual form.

The origin of the Āgama knowledge is attributed to the Tirthankaras and its authorship is given to the *gaṇadharas* become undeniable. Thus it can be said that it was transmitted from the *gaṇadharas* to the successive Pontiffs, from generation to generation, in written form, and also perhaps orally whenever it was necessitated.

1.4 - *Committing of the Āgamas into Writing*

There are records about attempts to commit the Āgamas into writing. The First Jain Synod of Pātaliputra was convened in *circa* 358 B.C.E by Sthulabhadra (407-308 B.C.E), the son of Sakatdala, the Premier of Nanda King IX. Stulabhadra at the time had assumed the position of the chief Pontiff in absence of Bhadrabāu-I who had travelled south in anticipation of the great famine that would take place in the north.[15] Though the committing of the Āgamas into writing took place at the time, it was not universally accepted as a full and complete redaction. The Second Synod was convened by Cedi Kaḷinga Emperor Khāravela in his 13th coronation year 172 B.C.E. It was held on the top of the Udayagiri hill, near present Bhuvaneswar the capital of modern Orissa. The quadrangular site was with a stone platform and it was adjacent to the shrine commissioned by Queen Sindhulā.

In accordance with the *samavasaraṇa* description, a pale-red quadrilateral pillar was laid with beryl in front of the Assembly Hall. apparently to serve as *mānastambha.*[16] Mirji Annarao, a noted Marathi and Kannada scholar of Jainism has estimated the attendance of the Synod at Udayagiri hill. Three important ascetic groups, *Jinakalpi* and *Stavirakalpa* group of monks each consisting 200 members and *ārjika* (nuns) group consisting 700 members were present Prominent names of the *Jinakalpi* monks were Ballisaha, Bhodhalinga, Devācārya, Dharmasenācārya and, Ācārya Susthitha, who led the group as well as presided over this Synod *Stavirakalpa* group was headed by Śyāmācārya and the *ārjika* Chief was Payiṇiye In addition 300 monks ,kings, heads of merchant guilds and the laity were in attendance [17]

1.4 - *Mulasangha and the Southern Council*

According to Professor Jyoti Prasad Jain, the geneology of Southern *Mūlasangha* was pontificated successively by Bhadrabāhu-II (37-14 B.C.E.), Kundakunda (41 B C E to 44 C E), Lohācārya (14 B C E to 38 C E) and Arhadbali

It was during the time of Arhadbali, the Council of Southern Monks was convened, and later, at the request of Dharasena of Girnar in Gujrat, he despatched his disciples Puṣpadanta (c 50 to 80 C.E) and Bhūtabali (c. 26 to 90 C E) to Gujarat to study the part of the *Puvvas*, which would have become non-existent if not for Dharasena Prof Jain has identified Bhutabali with Nahapāna, the Śaka King Kṣaharāta of Saurāṣṭra It is said that Nahapāna ascended the throne in C.E. 26 and after his defeat at the hands of Gautamiputra Sātakarṇi, he abdicated the throne and became a Jain monk [18]

The Jain text *Tiloyapaṇṇati*, which was originally written in C E. 176, gives the above account. According to this text, the first Śaka Chief, Kṣaharāta, waged war against Ujjain in 66 B C.E , and was a predecessor of Nahapāna It also notes that Nahapāna was reviled and defeated in the battle of Bhrgukaccha by the Sātavāhana king Gautamiputra Śātakarṇi of Paithan. Also the *Avasyaka* and *Curni* texts give some accounts of Nahapāna. Following defeat at the battle he abdicated the throne and was initiated to the Jain ascetic order.[19] Later, Gasomatika and Caṣṭana Śaka kings who were in the service of Nahapāna, again rose to power in Ujjaini Dr. T.V.G Sastri, who

discovered the names of the Śaka chiefs from the JainVaddamānu archaeological site in Andhra Pradesh, has assigned it to Nahapāna period. He has also noted that the inscription about Dhamuti and his family at Vaddamānu clearly indicates that Dhamuti was a resident of Vaddamānu, and he, according to the Jain texts, was the father of Caṣṭana. The Vaddamānu find thus corroborates royal origin of Bhūtabali and the events of the Southern Jain Council at Mahimānagari[20] and the composition of the *Chakkhaṇḍāgama* (*Ṣaṭkhaṇḍāgama*).

Accordingly, the Jain Council of Southern Monks at Mahimānagari on the banks of Krishṇaveṇā river was convened in 66 C.E. by Arhadbali.[19]This has been supported and confirmed by the recent archaeological discovery of a Brāmhi inscription of about First C.E. found in one of the caves at Akkanna-Māddanna in the Bezawāḍa area of Andhra state[22] This group consequently produced the pro-canonical work known as the *Chakkhaṇḍāgama*. It was a work of two Jainācāryas, Puṣpadanta and Bhūtabali. The work was completed between 66-75 C.E.[23] Professor H.V. Glasenap (Jainism:333, 1999 Delhi edition) has pointed to the fact that Puśpadanta and Bhūtabali knew one Aṅga and they died 683 years after Mahāvira.

*2 - **The Chakkhaṇḍāgama (Scripture in Six Parts)***

It is the post-canonical Prākṛit text of the Jain system that is dearly cherished by the Digambaras. Its name is not only referred to in later works but also appears in the Bijolia lithic record of Chāhamāna King Someśvara (C.E. 1169) of Rajasthan. The word *Chakkhaṇḍāgama* has been mentioned in the record in verse 41, and according to Dr. Gopal Krishna Sharma, the term *Chakkhaṇḍāgama* has been used in reference to the Āgama. The Jain saint Dharasena taught it to Puṣpadanta and Bhūtabali and it was they who committed it to writing. It is observed (P.S. Jaini 1979:50) that saint Guṇabhadra, drawing on the same source of Dharasena, later compiled a second work called *Kaṣāyaprābhṛta*. The text deals with the Jain theories of the soul, passions and bondage. In medieval times, these texts were venerated as *siddhānta* in the South and one who mastered it was honoured with the title of *siddhāta cakravarti*, as is known in the case of the famous author Nemicandra (C. E. 950).[24] There is a view that the *Chakkhaṇḍāgama* resembles the *Prajñāpanā* (Explanations) of Ārya Śyāma (circa 79 B.C.E.) in style and content.[25]

The *Chakkhaṇḍāgama* contains about six thousand long or short aphorisms in Śauraseni - dominant Prākrit, and is influenced by Ardhamāgadhi, Mahārāṣtri and other native dialects. It is said to have originated from the treatise of *Mahākarm Prakṛti Prābhṛta* on *Aggāyaṇi* (Agrāyaṇi), the second text of the extinct *Pūvva*. The sub-text has 24 *anuyogadvāras* (disquisition doors).[26]

The work is all about the Jain philosophical system and its various components as applied to the life of living-beings; their activity by way of the mattergy and the final strands of karma bondage. These entities are *ākāśa* (space), *dharma* (media of the living beings *jivaṭṭhāṇa*), *adharma* (media of rest) and *kāla* (time). The term mattergy has been coined to express *davva* (substance. *dravya*) which is eternal, or imperishable, and inanimate

Explanations of philosophical technicalities and experience in this work processes are dealt with in six parts under these headings; [1] *Jivathaname* (stations of the living beings *jivasthāna*), [2] *Kṣudraka Bandha* (preliminary or minor karmic bondage), [3] *Bandha-svāmitva* (Bonder, specifics of karma bondage); [4] *Vevaṇ* (karma experiencing *vedaṇā*), [5] *Vaggaṇā* (variforms of mattergy and karma. *vargaṇā*); and [6] *Mahābandha* (great bondage) with eighteen sub-texts.

2.1 - *Commentaries on Chakkhaṇḍāgama*

Indranandi (C E. 930) in his work *Śrutāvatāra* has mentioned six commentaries Accordingly, Samantabhadra composed a commentary in Sanskrit, and Kundakunda *alias* Padmanandi of Tamiḻnādu wrote *Parikarma* on the three parts of *Chakkhaṇḍāgama* Later, Sāmkundācārya wrote a commentary, a mix of Prākrit, Sanskrit and Kannada languages, on five parts less the *Mahābandha* Tambulācārya of the village of Tumbalur in Karnataka composed *Cūdāmaṇi* in Kannada. Bappadeva also wrote a commentary on five parts excluding *Mahābandha* and on *Kaṣāya Prābhṛta* in Prākrit.[27] Virasena (c.790-816 C.E) composed the *Dhavala* commentary on the work.

3 - *Jain University at Vāṭana and the Dhavaḷa Work*

Ancient Vāṭana is identified with Vāṇi, a village situated 40 kilometers north-east of Nāsik Highway in Mahārāśtra. Subhatunga Indra, the father of the Rāṣṭrakūta king Dantidurga, commissioned a Jain

shrine at Vāṭana, which later developed into a Jain monastery and institution of higher learning. The small range of Candor hills has a series of caves known as Cambharlen caves, which were used by Jain monks for retreat. The monks, according to Prof. Jyoti Prasad Jain, were of the *Pañcastūpānvaya* line which in later years came to be known as Senagaṅa in Deccan India.

The history of *Pañcastūpānvaya* begins at Vāraṇāsi. Ācārya Guṇanandi of the line moved from Vāranāsı in the fifth century to Pahadpur (in modern Bangladesh) where his disciples founded a Jain monastery, which in course of time became famous as the Batgohāli shrine. In the next century, one Rṣabhanandi, from the Batgohāli shrine, travelled south where Jainism was thriving well under the patronage of adherent ruling families. Later, Śrisena, a pupil of Rṣabhanandi from Batagohāli, also travelled south. During the first part of the eighth century Candrasenācārya, a disciple of Śrisena, as the head of the monastic order, established a Jain university which was said to have flourished for about150 years at Vāṭana. Nayanandi (C.E.1042), the author of *Sudarśena Carite*, has referred to this university. In light of this Prof. J.P. Jaın has observed that "it suggests that the author himself not only had heard of ıt but had also seen it "[28]

3.1 - The Dhavalā

Ācārya Virasena, the celebrated saint and scholar of medieval India, was said to have had royal descent. According to Prof. J.P. Jain, Virasena was possıbly of royal descent, being an illegitimate son of King Dhavaḷappadeva of Citogarh in Rājāsthan He was a student at Vāṭana University where he had later become a teacher. He was sent to Citogarh by Āryanandi, the Rector of the University. At Citogarh he mastered canonical work under Elācārya, who was known as one of the great canonical scholars of the times.

On his return to Vāṭana University in the year 792 C.E., Virasena was entrusted with research work on the *Chakkhaṇḍāgama*. His study team consisted of six members: Jayasena, his colleague, and his pupils Daśaraṭaguru, Śripāla, Vinayasena, Padmasena and Jinasena-II. The commentary which consisted of 20,000 verses on the *Chakkhaṇḍāgama* was completed on the 8th of October 816. Virasena

named it as *Dhavaḷa* in honor of King Jagatunga Govinda-III, who had the title of *Tribhuvana Dhavḷa.*

Jinasena-II, a pupil of Virsena, completed the unfinished part of the work in C.E. 837-38, and this part of the work was called *Jaya Dhavaḷa* in honor of his royal disciple Āmoghavarṣa, who bore the title of *atiśaya Dhavaḷa.*[29]

The *Dhavaḷa* work has a solid connection with the Rāṣtrakūtas in the Deccan and their branch at Hastikuṇḍi and with the Chāhamānas in Western India In the Western Indian branch of the Imperial Rāṣtrakūtas, the Hastikuṇḍi Rāṣtrakūtas not only commissioned the Ṛṣabha Jina temple at Hastikuṇḍi and gave grants, but also named one of the kings as Dhavaḷa The Bijapur inscription (C.E.940) preserved in the Ajmer Museum furnishes the information as to his name and his many endowments to Jain establishments.[30] As noted already, the appearance of the name of the pro-canonical the *Chakkhaṇḍāgama.* in the Bijolia lithic record of Chāhamāna king Someśvara, (C E 1169) attests to the fact that both works, the *Chakkhaṇḍāgama* and its commentary the *Dhavaḷa* were held in high esteem in the Deccan and the western part of India

In this context the adjective *Dhavaḷa* stands for something bright, white, luminous, and probably it is an appropriate term for it synthesizes a body of cumulative knowledge which was shaped by the earlier saint scholars --Dharasena, Puṣpadanta and Bhūtabali.

4 - The Hindi Edition of the Chakkhaṇḍāgama

The names of two important persons Prof. Hiralal Jain and Pandit Hiralal Jain associated with the Hindi edition of the *Chakkhaṇḍāgama* must be made clear so as not to have confusion between the two. To make the distinction, Prof. Hiralal Jain was an academician and the General Editor of the Hindi edition of the *Chakkhaṇḍāgama.* Pandit Hiralal Jain was a scholar of Jainism with qualifications in *Siddhānta śāstra* (Jain philosophy) and *Nyāyatirtha* (Jain logic) He was also an erudite scholar of Prākrit language. The translation of the *Chakkhaṇḍāgama* into Hindi was prepared on the basis of *Dhavaḷa* works. Professor Hiralal Jain was the general editor of the

Chakkhaṇḍāgama in Hindi and Pandit Hiralal Jain was the editor of some of its early volumes.

4.1 - The Dhavaḷa Manuscript

The paleographical evidence reveals that the *Dhavaḷa* palm-leaf manuscript, preserved now at Mudabidre in coastal Karnataka, belongs to the time of Hoysala King Bittivardhana and his Queen Śāntaḷā. The manuscript is dated C.E. 1113.[31] Records also show that at the time of the later Gaṅga monarchy, which ruled *maṇḍali*-1000 kingdom in the region of the Tunga and Bhadra rivers in the modern Shimoga district of Karnataka, the *Dhavaḷa* was copied twice. During the reign of Bhujabala Gaṅga, a copy of the *Dhavaḷa* was commissioned by Devamatī, the mother-in-law of the king. It was given to Śubhacandradeva (C.E.1119), the chief preceptor of Bannikere *caityālaya*, which was commissioned by Bācaladevi, the Queen of Bhujabala Gaṅga. In the beginning of the twelfth century, Mallikabbe, the queen consort of Śāntisenarāja, also commissioned a copy work of the *Dhavaḷa*, and gave it to her preceptor, Māghaṇandi. The Jain copyists who were well-versed in Prākrit, Sanskrit and Kannada had used a specially prepared ink instead of an iron-style so that the work would last longer.[32]

The *Dhavaḷa* is in the old Kannada script. It was inscribed on palm leaves at Śravaṇabeḷgoḷa. Sometime after 1600 C.E., the *Dhavaḷa* manuscripts were moved to Mudabidre, which is about 200 miles west of Śravaṇabeḷgoḷa, to be preserved in the Siddhānta *basadi* complex.

The contents of the work mostly in Prākrit are inscribed on 592 strips of leaves which measure 27 inches wide and 3 inches long. The first manuscript was discovered by Pandit Todarmal (1719-1766), a philosopher and scholar of Prākrit, Sanskrit, Hindi and Kannada. His attempts to procure the *Dhavaḷa* manuscript from Mudabidre *matha* and to publish it as a monograph never materialized.[33]

After several decades, a prominent Jain leader of India, Mr. Manikchand of Solapur (Mahārāṣtra), was able to see the manuscript on his visit to Mudabidre *matha* in 1883. He thought that the *Dhavaḷa* manuscript should be saved from being lost. After numerous efforts made between1896 and 1922, he was able to induce the authorities of *matha*, to make copies of the manuscript. Six reputed Jain scholars, one of who was Lokanātha Sāstri, were assigned to the job. Copies were

made in Hindi and Kannada scripts, 1500 sheets for Hindi and 2800 sheets for Kannada. Each sheet of paper measured 14 by 6 inches. Once the job was completed, the trustees of the *maṭha* did not agree to handover the copies. Nevertheless, a secret Kannada copy made by the wife of the scribe found its way out to Saharanpur in north India. The Hindi copy was then prepared by Gajpati Sastri and Sitaram Sastri at Saharanpur in the year of 1926 and its copies were distributed to the Jain temples in India.[34]

4.2 - The Reconstruction of Hindi Edition of the Chakkhaṇḍāgama

During the Convention of the Jain Mahasabha in 1935 at Itarsi, the Jain community of India launched the *Dhavaḷa* project, with specific objectives and guidelines to reconstruct the *Chakkhaṇḍāgama* work in Hindi.

A team consisting of three scholars, namely Pandit Hiralal Sastri, Prof. Hiralal Jain and Pandit Phoolchandra Sastri, was entrusted with the project Pandit Hiralal Jain with his deep understanding of the Jain system of logic, which he had gained through edition and publication of the *Prameya Ratnamāla* of Anantavira, brought expertise and insight to the reconstruction work. N*yaya* syllogism, the Jain logic, in conjunction with *anekānta* doctrine and its structural elaboration thus simplified the task of the team in the larger understanding of the Jain philosophical statements and assertions found in the *Chakkhanḍāgama.*

5 - The Completion of Hindi Edition of the Chakkhaṇḍāgama

The maiden edition of the *Chakkhaṇḍāgama* in 410 pages was published on 7th of November1939. Prof. Hiralal Jain was the editor; Pandit Phoolchandra *Siddhānta Sāstri* and Pandit Hiralal *Siddhānta Sāstri Nyaāyatirtha* were co-editors. Pandit Devakinandan *Siddhānta Sāstri* and Dr. A. N Upadhye were researchers.[36]

The second volume of the *Chakkhaṇḍāgama* followed within a year and by 1942 the next three volumes were published. For these five volumes Prof. Hiralal Jain had provided academic format; Pandit Phoolchandra *Sāstri* had worked on grammatical and linguistic aspects and Pandit Hiralal *Siddhānta Sāstri Nyaāyatirtha* had covered Prākrit etymology and *nyaya* based perspective for inference and validation

Contribution was also made by other scholars, notably, Nathuram Premi. Devakinandan and Dr. A.N. Upadhye. By 1958 eleven volumes of the *Chakkhaṇḍāgama* were published.[37]

6 - *The Santaparūvaṇā Sūtta (Satprarūpaṇā)*

The word *sat* which has Prākrit roots refers to the intrinsic distillate of reality while *sacch* (*satya*. truth) is applied to a statement. In the Jain view of validation, *prarūvanā* (enunciation) term is not a *nirūpana* (insight based opinion) as syllogistic roots of *pra* is not necessarily is a specific objective, or a predicate in *prameya* - *pramāṇa*-*parikṣā* (objects-knowledge organ-examination) processes.[38]

The *Santaparūvaṇā Sūtta* text as a whole forms the first part of the first Section of *jivasamāṇam* (metaphysical aspects of living beings) and conceptualizes the physiognomical system classified into fourteen stages, under fourteen categories of *maggaṇas* (investigations) and eight *aṇiyogaddāras* (disquisition doors). This is explained in three sub-texts or sub-sections, namely: a) Enunciation of Existence; b) Numeration of Living Beings based on *Dravyapramāṇaugama* (one of the eight disquisition doors) and other seven *aṇiyogaddāras* and c) nine *Cūlikās* (appendices).

The first twenty-three *sūttas* elaborate the subject of living and non-living entities in terms of the physical concepts of space and time in the realm of human condition and activity. The next hundred seventy seven *sūttās* provide a remarkable guide to the deeper issues of human condition. They bring out the Āgamic thought of world-view and assert that the world is knowable through the human efforts.

Outside of the *sūttas* the subject matter is treated and explained through descriptional methodology by adapting '*ogha*' (generalization) and '*ādeśa*' (specialization). The contents thus may be summarized by *sūttas* in the following fashion:

Maṇgalācaraṇa (Benedictory Prologue, *s*.1) *Maggaṇās* (investigations, *s*. 2). *Aṇiyogaddāras* (disquisition doors, *s*. 5), *Ogha* and *Ādeśa* (descriptional categories, *s*. 8-9). *Gai* (destiny.*s*.24). *Indiya* (senses, *s*. 33). *Kāya* (embodiment, *s*. 39). *Yoga* (activity. *s*. 47). *Veya* (libido, *s*. 101). *Kasāye* (passions, *s*. 111), *Ṇāṇa* (knowledge, *s*. 115). *Dansaṇ* (conation, *s*.123). *Sanjadā* (restraint, *s*.131). *Lessā*

(Colouration, *s.* 136). *Bhavva* (salvational, *s.* 141). *Samatta* (righteousness, *s.* 144). *Sanni* (instinctive, *s.* 172) and *Āhāraga* (Particle intake for body, *s.* 175 - 177). From this it can be noted that eight out of the fourteen characteristics like destiny, senses, activity, embodiments, libido, instincts, intake and colourations deal with physically living beings, and the rest relate to the psychology of human beings, in terms of passions, knowledge, conations, righteousness, salvational and restraint. Thus, the text takes into consideration both the physical and psychological aspects of living beings. The text therefore is considered as one of the earliest works in India dealing with subjects such as biology and psychology of living beings in a structurally systematized presentation Therefore, the *Santaparūvaṇā Sūtta* is an important source for the study of the history of sciences in India. □

REFERENCES

1. *Vaddamānu Excavations*, p 126, #62, BACRI, Hydrabad 1992.

2 *Epigraphia Carnatica*, p.353, 551,University of Mysore 1973.

3 Dr Bhuvanendra Kumar, *Jainism in America*, pp. 42-53, Jain Humanities Press, Canada and USA 1996

4. Dr P.M Joseph in *Jinamañjari*, October 1992.

5 *Jainism in America*, pp 45-46.

6 *Ibid*, pp 50, 52-53.

7 *Ibid*, pp 54-60.

8 H V Glasenapp, *Jainism*, p.109, Motilal Banarsidass, Delhi 1999.

9 Dr T.V. G Sastri, *Vaddamānu Excavations*, p.138., BACRI, Hydrabad 1992

10 Dr P S Jaini, *Jaina Path of Purification*, p 62, University of California, Berkeley, USA , 1979

11 Dr H V.Glasanapp, *Doctrine of Karman in Jain Philosophy*, p 100, PV Research Institute, Varanasi, India, 1991

12 *A History of Indian Literature*, pp.415, 418, Motilal Banarsidass, 1993

13.*Jainism in America*,pp 75-76

14 Dr. Krishna Gopal Sharma, *Early Jaina Inscriptions of Rajasthan*, pp 1-3, 6-9, Navrang Publication, New Delhi, 1993.]

15 Dr. Shashi Kant, *The Hāthigumphā Inscriptions of Khāravela and the Bhabru Edict of Aśoka* , pp 62-63, Prints India, Delhi, India, 1971.

16. *Ibid.*

17. Mirji Annārāya, *Jaina Dharma*, p 164, DVK Publication, Mysore, 1969.

18 *Jainism in America*, pp 82-83.

19. Jyoti Prasad Jain, *History of Ancient India From Jaina Sources*, pp.111-112.

20. *Vaddamānu Excavations*

21. Jyoti Prasad Jain, p 268

23. B.S. L. Hanumanta Rao, *Religion in Andhra*, p. 165, Archaeological Dept of Andhra, Hydrabad, 1993.

23. J P. Jain, PP.267-268.

24. *Ṣatprarūpana*, p.7, Varni Publication, Varanasi, 1971.

25. *Jinamañjari*, Vol 21, April 2000.

26 *Jaina Dharma*

27 Jyoti Prasad Jain, p.228

28 *Early Jaina Inscriptions of Rajasthan*, PP.17-19; 92-93

29 *Jaina Art and Architecture*, Vol II, pp.385-386, Bharatiya Jnanpith, Delhi.

30 *Early Jaina Inscriptions of Rajasthan*, PP.17-19; 92-93.

31. *Jaina Art and Architecture*

32. Dr Nagarajiah Hampa, *The Later Gaṇas: Maṇḍali Thousand*, pp 86-88, Ankita Pustaka, Bangalore, India, 1999.

33. Satish K. Jain, *Progressive Jains of India*, pp. 11-12, Delhi, 1975

34 Dr Mahendra Kumar Jain, Professor at University of Delaware, USA, furnished the information from the handwritten notes of his father *Siddhāta Sāstri* and *Nyāyatirtha* Pandit Hiralal.

35. Pandit Hiralal Jain, *Prameya Ratnamāla of Anantavira*, Caukambha Vidyabhavan, Varanasi, 1964. 36

36. See 1939 Hindi edition of *Ṣatkhaṇḍāgama*

38. Ibid

ṆAMŌKKĀRA MANTRA
PENTADIC HYMN

Following the Jain practice, ācārya Puṣpadanta begins his composition with traditional prayer to the five Great Personnages who command universal veneration. The pentadic hymn cites five Personnages from the enlightened to the mendicant, *Arihanta* (the enlightened), *Siddhā* (the liberated), *Āiriyā* (the pontiff), *Uvajjhā* (the preceptor) and *Sāhu* (the ascetic) Thus, Jain religion makes a non-dogmatic and secular declaration of the five Great Personnages Here we see an examination of Man-God relationship with reference to the final and supreme goal of a rational religion, living the life in all its practical manifestations and the focused theoretical objectivity of liberation

The Venerable Beings are the 'objects of worship' in Jainism and therefore, in accordance with doctrinal explanations, it falls within the definition of a rational religion It may thus be said that the pentadic hymn is the principled theory focused on the Path of Purification. The practical aspect is that of the possibility of a close relationship with the Venerable Beings in order to bring about one's own realization through living the life of the Venerable.[1]

In the *Ṇammokāra* hymn, *savva* (all) and *lōe* (world) words are employed as terminal endings in locative case, and the hymn is in Prākrit language Historically the hymn in five-fold form appears for the first time in the *Chakkhaṇḍāgama* text

Ṇamo Arihantāṇaṁ, Ṇamo Siddhāṇaṁ, Ṇamo Āiriyāṇaṁ.

Ṇamo Uvajjhāyāṇaṁ, Ṇamo Loe Savva-sāhuṇaṁ - 1

[I] Worship thee *Arihanta, Siddhā, Āiriyā,*[2] *Uvajjhāya, savva* (all) *lōe* (world's)[3] *Sāhuaṇaṁ* - 1

Q. Who is an *Arihanta*?
A. He who conquers *ari* (inner passion as thy enemy) and *hanta* (destroys) it.

Q. Who is an *ari* (enemy)?
A. The cause of sufferings of the hellish, the sub-human, the human and the celestial denstinies is *moha* (delusion). It is, thus *moha, which* is the enemy.

Q. If only *moha* is considered as the enemy, do other karmas have any bearing in worldly suffering?

A. Other karmas, being powerless to function on their own, are dependent on *moha* karma. Thus, *moha* is basically the enemy.

Q. When *mohanıya* karma is destroyed, there remain other karmas. Is it then right to assume other types being dependent on *moha* karma?

A. Once *moha* karma is destroyed, other types become incapacitated. Their existence, therefore, is as good as absence of existence. Alternatively, the destruction of three *ghāiyā* (vitiating. *ghātiyā*) karmas, i.e., *nāṇavarṇiya* (knowledge obscuring. *jñānāvaraṇīya*), *daṇsaṇavarṇiya* (conation obscuring. *darśanāvaraṇiya*) and *mōhavarṇiya* (deluding. *mōhanīya*) leads to the *Arihantahood*.

Q. Why is it only three *ghāıyā* karmas are mentioned?

A. Because with the destruction of these karmas, all the remaining karmas in essence get annihilated. Then *Arıhantahood* is achieved. Alternatively, it is acquired due to the destruction or the absence of *antarāya* (hindrance) karma, which accompanies the destruction of three *ghāiyā* karmas, and it is then that four *aghāiyā* (non-destructive) karmas become inert.

Q. Who is a *Siddha*?

A. One who destroys all the eight karmas, *ghāıyā* (destructive) and *aghāıyā* (non-vitiating) , becomes a *Siddha.*

Q. What ıs the difference between a *Siddha* and an *Arihanta*?

A. A *Sıddha* ıs the one who has destroyed all *ghāiyā* and *aghāiyā* karmas, while an *Arıhanta* has destroyed only *ghāiyā* karmas.

Q. Is there any qualıtative difference between a *Siddha* and an *Arihanta,* as all the qualıties of the *Arihanta* soul manifest upon *ghāiyā* karma annihılation?

A. There is a difference between the two. An *Arihanta* has the exıstence and realızation of the four *aghāiya* karmas.

Q. With the existence and realization of *aghāiya* karmas in an *Arihanta,* is he capable of functioning through these karmas, almost half-burnt by the fire of meditation?

A. That is not correct. To regard that his karmas including the *āu* karma (life-span. *āyū*) karma make him functionless, the body must not remain. As the body remains until the completion of *āu,* the remaining karma functioning becomes validated.

Q. It is said that karma functioning lets the living beings wander in 84,000 birth destinies. This is not so in the case of an *Arihanta* despite the presence of *aghātya* karmas which are incapable of destroying co-existent qualities of the soul. Is it not therefore illogical to differentiate the qualities of an *Arihanta* from those of a *Siddha*?

A. No, it is not. They could be differentiated with respect to absence or presence of karma stains. A *Siddha* is totally free of the karma stains as *he is devoid of all eight* karmas and an *Arihanta* being still associated with four *aghātya* karmas, as he continues to be karma-stained.

Q. Who is called an *Āiriyā* (Ācāryā)?

A. One who observes five-fold (conation, knowledge, conduct, austerity and potency) laws, the six daily essential duties; imparts the same to his disciples; is proficient in eleven primary texts or at least the first primary text *Ācārānga*; is familiar with the tenets of his faith and as well in other faiths; is steady like the Mt. Meru and enduring like the earth; has no internal and external attachments or possessions, and is competent to manage and guide the four-fold *sangha* is an *Āiriyā*.

Q. Who is called a *Uvajjhāyā* (*Upādhyāyā*)?

A. The Preceptor who delves deep into the study of *Puvvas* (Early Canons *Purvas*) and is indoctrinated and self-absorbed in the Path of Purification is called *Uvajjhāyā*

Q. Who is called a *Sāhū* (*Sādhu*)?

A. One who observes *mahavratas* (major precepts), guards mind, speech and body, follows eighteen thousand kinds of *sīla* (good conduct) and eight million four hundred secondary type *sanjadā* (restraints, *samyama*), and contemplates on the nature of soul is called a *Sāhū*. His valor is like that of a lion; confidence is like that of an elephant; pleasantness is like that of a bull; innocent expression is like that of a deer and it has depth like that of an ocean, and possess unattached state of the air; has fieriness like that of the sun; solidness like that of the Mt. Meru; calmness like that of the moon and endurance like that of the earth.

Q. How is it that worships are offered first to an *Arihanta* who has *ghāiya* karmas and not to a *Siddha*, who is devoid of all the karmas ?

A. Because an *Arihanta*, unlike a *Siddha* whose activities have ceased, imparts Āgamic knowledge on true virtues of the soul and about its search through noble living and life for a total and eternal bliss. Had the

Arihanta not been there, we would not have known about true deities, the scriptures and the teachers. It is for this that worships are offered first to an *Arihanta*.

Q. The Jain system proclaims that the true god is an omniscient, detached and beneficent sermonizer. If Jina Mahavira was devoid of karmic stains, he would be body-less, and hence, he could not be a sermonizer. Had he karma stains, he could not be a true Jina, and therefore, he could not be beneficent sermonizer.

A. To be precise, an *Arihanta* has not been assumed to be devoid of karmic stains but devoid of *ghāiyā* karmas. It is only these karmas which lead to the loss of divinity. The Enlightened Mahavira did not have the *ghāiya* karmas and therefore, he has true deity-hood in him.

Q. Considering that an *Arihanta* has only four types of *aghāıyā* karmas, how could he be called a true deity?

A. Listen, *aghāiya* karmas are not incompatible with deity-hood. Had they been so, they would not have been referred to as non-destructive. This reinforces the view that *aghāiya* karmas do not contravene deity-hood.

This fact can be explained in the following way. An *Arihanta* is devoid of delusion, and hence, he could not have attachment or aversion due to *āu* (life-span), *nāma* (physique-making), and *goya* (status determining. *gotra*) and *antarāya* (hindrance) karmas, which are not the causes of evil. However, *vevaṇiya* (mundane experience of pain and pleasure. *vedanīya*) karma produces feelings of sufferings with the help of *ghāiyā* category. As *Arihanta* does not have these karmas, *vevanīya* karma alone cannot perform its function, just as the metaphor goes there is no germination of seed without soil and water. If *vevanīya* karma is capable of creating sufferings without *ghāiyā* karmas, there will be no inclination to achieve *ratnatraya* without hindrance. Furthermore, he will have a natural desire for food and water on account of *vevanīya* karma and it results in *moha*.

Q. The *Arihanta* does not take food due to desire; but does he take it for the observance of restraint, meditation and knowledge?

A. That is totally wrong. He does not take food for acquiring knowledge since he has already acquired *sammāināna* (the Right Knowledge. *Samyagjñāna*). Neither it is for restraint nor for meditation. The state of absolute restraint and total knowledge about three worlds have already

been accomplished. He is no longer a worldly being looking for strength, increased life-span, tastes and pleasures.

Q. Is it wrong to consider the words of a *chadumatthā* (non-omniscient) as scripture?
A It cannot be considered scripture for the fact that those words would lack truth without the foundation of *ratnatraya* or *triratna* (gem-trio *sammāināna, s- dansan, s -carita*). It will knowingly lead to the loss of religious order Hence, only that scripture is valid which has been sermonized by the Enlightened who has attributes of righteousness, omniscience and is devoid of all kinds of physical defects.

Q. Where did Lord Mahavira sermonize the Religious Order ?
A. Lord Mahavira delivered his sermon at Mt. Vipulachala which is situated south-west of the town of Rajagṛha in Magadha (modern Bihar) country. King Śrenika and his Queen Celanā were also present the first sermon of Lord Mahāvira.

Q When this Religious Order was sermonized?
A. In the fourth spoke of the Jain *avasarpiṇi* (devolution) time cycle, Mahavira was born and in the life span of seventy-two years, he spent the first thirty years as a prince and twelve years as an ascetic during which time omniscience was achieved Sixty-six days after the attainment of omniscience, he gave a sermon to his order. Then there remained 9-days, 6-months and 33-years for the completion of the fourth spoke of *avasarpiṇi* time cycle.

Q. Why have 66-days been deducted before his first sermon after becoming an omniscient ?
A. The rule is that the Jina's *divyadvani* (divine sermon) would be heard by his *Gaṇdharas* who in turn not only understand it but also elaborate, expound its essence and spirit in order to systemize it into textual form.

Q. Who were these *Gaṇadharas* ?
A. Indrabhūti Gautama, well-versed in Vedic studies, after his inner volition purified by Mahāvira, became a proselyte disciple along with his two brothers - Agnibhūti and Vāyubhūti. Thus they attended the *samośarana* was held in the forenoon of the first dark day of the month of *Śravaṇa* (July-August). Following the Assembly, Indrabhūti Gautama actualized the exegesis into Āgamic (primary canons) texts called the *Āngās*. The intellective scriptures with their meaningful

syllables as revealed by Lord Mahāvira were woven into corporeal texts by Indrabhūti Gautama and his colleagues.

Q. How have the sermonized scriptures come down to us?
A. The scriptural knowledge of the twelve *Āngās* and fourteen *Pūvvas* was passed on to Lohārya, also known as Sudharma, who in turn, handed down to Jambu. He was succeeded by a series of pontiffs such as Viṣnu, Nandimitra, Aparājita, Gobardhana and Bhadrabāhu-I. All these men had full and complete Āgama knowledge. They were succeeded by eleven pontiffs --Viṣakhācārya, Prosṭhila, Kṣatriya, Jayācārya, Nagācārya, Siddhārthadeva, Dhṛtisena,Vijayācārya, Baddhila, Gangadeva and Dharmasena, who were proficient in all the *Āngas* and possessed a partial mastery only on ten *Pūvvas*. The five pontiffs who followed them were Nakṣatra, Jayapāla, Pāndusvāmi, Dhuruvasena and Kansācārya. They were proficient in only eleven *Āngas* and had part mastery over fourteen *Pūvvas*. Subsequent four pontiffs, Suhadara, Yaśobhadra, Yaśobāhu and Lohārya were proficient only in the first Ānga, the *Ācārānga* and part proficient in other *Āngas* and *Pūvvas*.

The Āgama knowledge coming down in succession was received by Ācārya Dharasena, a saint living in Candra caves of Girinagara (Girnar, Gujrat) in Śaurāṣtra country. Realizing the possible loss of scriptures in a later time, he decided to impart his Āgama knowledge to competent sages. At that time, the Council of Southern Jain Monks was held at Mahima (modern Mahimangarh) on the banks of river Veṇā in the Satāra district of Mahārāṣtra. This Council, to which Dharasena sent a letter of his intensions, sent two monks to Girinagara to study under Dharasena. The study session was completed in the forenoon of the eleventh day of the month of *Āṣāḍha* (June-July). Then two pupils were then christened as Bhūtabali and Puṣpadanta. Bidding good-bye to the Ācārya, they traveled towards Ankaḷeśvar (in Gujrat) where they spent their *caturmās* (rainy season). It was there Jinapālita, a relative of Puṣpadanta joined the ascetic duo. Together they proceeded southward and Puṣpadanta and Jinapālita stayed back in the country of Vanavāsa (modern Karnataka). Bhūtabali continued his journey to the country of Damila (modern Tamilnādu).

Based on the Āgamic knowledge he had received from Ācārya Dharasena, Puṣpadanta composed the *Chakkhaāṇḍagama* (*Śaṭkhṇḍāgama*), the first part which dealt with nature and existence of living beings. He titled it *Santaparūpaṇā* (Enunciation of Existence.

Satprarūpaṇā). The *Santaparūpaṇā* deals with the twenty categories of enunciations. No sooner he could realize his days are numbered, Puṣpadanta dispatched Jinapālita to deliver it to Bhūtabali in Tamil country. Thus Bhūtabali became the author of the remaining five parts of the *Chakkhaāṇḍagama*.

Thus, the *Santaparūpaṇā* was composed by Puṣpadanta and the other five parts were authored by Bhūtabali. The original source of knowledge upon which the *Chakkhaāṇḍagama* has been composed is attributed to Tirthankara Mahāvira. The primary authorship is given to Indrabhūti Gautama and the secondary authorship is given to Ācārya Dharasena and the tertiary source of knowledge in the composition of *Chakkhaāṇḍagama* is attributed to Puṣpadanta and Bhūtabali.

This is the brief account of the origin and construction of the Āgama, whose composition is based on the teachings of Tirthankara Parśva and his successor Mahāvira, and their Gaṇadharas. The *Chakkhaāṇḍagama* has thus come down to us about 2000 years ago through Jainācārya line of Dharasena, Puṣpadanta and Bhūtabali.

□

NOTES

1 For further understanding, see Harisatya Bhattacharya, *The Jain Prayer*, University of Calcutta, Calcutta 1964.

2 The primary prayer of the Jains is known as Ṇamōkkāra Mantra (pentadic hymn) and it is about offering salutations to the five venerable Great Personnages: *Ārihanta, Siddhā, Āiriya, Uvajjhāya* and *Sāhu*. Its antiquity and application are traced to archaeological record found at Hathigumpha cave, which is situated in modern state of Orissa. The inscription is dated to Second B C E and it makes reference to only the first three Personnages namely *Ārihanta, Siddhā and Āiriya*. The five-fold mantra is found in the *Chakkhaāṇḍagama* text which is assigned to year 75 of the Current Century. Hence, the antiquity of the textual based prayer is one thousand nine hundred twenty-eight years old

Though the mantrā encapsulates the main thrust of the Jain philosophical approach to salvation, it is underlined by a universally acknowledgeable secularism. It is in essence non-dogmatic, beneficial to every human being whatever faith adheres to or practices. It finds conformity with all faiths and demands that all their venerable Personnages, whether addressed as creator God or non-creator God have equal virtues and values of the Jain Arihanta, Siddhā, Āiryā, Uvajjhāya and Sāhu.

The Jains postulate that earth is a constituent component of the cosmos and life and living in it are a reality. The contemplated path leading to final bliss of salvation reveals a referential relationship with actions which may cause an upward or downward move in the living life theatre. This is how Jainism categorized the venerable into five-fold Great Personnages.

3 The pentadic hymn of *Ṇamōkkāra Mantrā* is in Prākrit language. It has two words *savva*(all) and *loe* (world) employed as terminal endings in the locative case

The effectiveness of an incantation of the *mantrā* is judged by the order and number of short or long letters associated with specific attributes Repetitive recitals produce sound vibrations causing an increase in internal energy, awakening of various psychic centers in the body and various other manifestations through thought, touch, sight and sound. It takes about three breath movements per recital.

The rosary employed in recitations has 108 beads which represent the purification of passions, or the revered attributes of the five Great Personnages. In the meditating condition the recitation relates to five psychic centres, five

colours, five elements and five vitalities From theological and philosophical perspectives the *mantrā* is not only binding but also fundamental in the context of Jain faith. □

JĪVASAMĀSĀṆAM
METAPHYSICS OF LIFE-FORMS

In Jain metaphysics, the methodology employed to examine aspects of living-beings is technically termed as *maggaṇa* (station of investigation) for it takes into account fourteen stations in which life-forms come alive. In the Jain explanations, accordingly, we find physical and psychical forms upon which *jīvasamāsāṇam* has been addressed While metaphysics is the basis of examination and understanding of life forms in their respective living conditions, science of knowledge has been equally applied with reference to particularities.

Thus Jainism has identified and enumerated fourteen biologically functioning forms under the template of *jīvasamāsāṇam* They are· *gai* (destiny. *gati*), *indiya* (senses. *indriya*), *kāya* (embodiment), *joga* (activity. *yoga*), *veya* (libido. *veda*), *kasāya* (passion), *ṇāṇa* (knowledge), *sanjama* (restraint. *samyama*), *dansaṇa* (conation), *lessā* (colouration. leśya), *bhaviytta* (salvational. *bhavyata*), *sammatta* (righteousness), *sannī* (instinctiveness) and *āhārae* (translocation-body) These fourteen stages of life-forms, from one-sense to fully completioned humans based on their physical and psychical attributes, have been thus established.

Etto imesim coddasaṇham jīvasamāsāṇam maggaṇatthadāye
Tattha imāṇi coddasa ceva ṭhaṇāni ṇāvyāṇi bhavanti - 2

On the basis of Āgamā, *coddasa* (fourteen) *maggaṇatthas* (stations of investigation) are worth knowing for the search into fourteen *jīvasamāsāṇam* (life-forms) - 2

Q. Which category of *maggaṇā, dravya* (physical) or *bhāva* (psychical), form is intended here?
A. According to the Jain tenets, the *bhāva* type is intended here.

Q. How would one learn about it?
A. It is learnt from the term *imāni* (*etāni*) as explained and elaborated by Virasena in his *Dhavaḷā* commentary. According to it, the directly perceived *bhāva maggaṇā* is intended by the term *imāni* and the *dravya* type is not intended since it is distant and variable with respect to location, time and nature. Thus, non-omniscients do not possess the power of direct perception.

Q. What is the definition of *magganā* ?

A. It is the method or topic of investigation which is employed to study existence in association with eight *anuyogaddārā* (disquisition doors *anuyogadvārās*), numeration. etc., of the entities. It is also explained in the *Gommatasāra Jīvakāṇḍa* (*GJ*), verse 141: "One should know that there are only fourteen *magganā*, which may be defined as a topic of search under which the modes of living beings are observed through scriptural knowledge" [1]

Tam jaha - 3

What are the fourteen *magganatthas* - 3

Gai indiye kāye joge vede kasāe ṇāṇe sanjame dansaṇe lessā bhaviy sammatta saṇṇi āhārae cedi - 4

The living beings are studied under fourteen *magganatthas*, which are: *gai* (destiny. *gati*), *indiya* (senses. *indriya*), *kāye* (embodiment. *kāya*), *joge* (activity. *yoga*), *vede* (libido. *veda*), *kasāe* (passion. *kaṣāya*), *ṇāṇa* (Knowledge.*jnāna*), *sanjame* (restraint. *samyama*), *dansaṇa* (conation. *darśana*), *lessā* (aureole. *lēśya*), *bhaviya* (liberatility. *bhavyatva*), *sammatta* (righteousness. *samyaktva*), *saṇṇī* (instinctive. *sanjnī*) and *āhārae* (translocation-body. *āhāraka*) - 4

Q In this aphorism why is locative case used in terms like destiny, etc ?

A This is meant to denote that the *mgganatthā* like destiny etc., are the substratum of living beings

Q Does the case of investigation. stand scrutiny since four elements - investigator, object, method and means - are not mentioned. but are a must for the study?

A. Though the question is valid, the assumption of the absence of elements is not The elements of investigation are found in the following contexts: 1] Investigator believes in the categories of living and non-living beings. 2] Objective is living beings and other entities 3] Investigation methodology forms the substratum for the objects 4] The means is the teacher

Q. Why does this aphorism describe only the investigations and not the other three elements?

A. Since the investigations are invariably related to the other three elements they have been treated with in the description of investigation.

Q. What is the definition of *gai* (destiny)?
A. It is the specific mode of existence of living beings or souls on operative *nāma*-karma. Alternatively, it can be said that it is the movement from one state of birth to another state of birth. The *Prākrita Pancasangraha* (*PP*) verse 1.58 defines it this way: "The specific activity or movement of the living being due to operative *nāma* karma is *gai*. Alternatively, *gai* is the instrumental cause for moving living beings into the four states, the infernal, etc."

Q. What is the definition of *indiya* (senses)?
A. It is that agent which is engaged in its own object and which does not engage itself in the objects of other *indiyas*. In other words, *indiyas* are the masters of their own objects. *GJ* verse 164 explains it this way:
"The *indiyas* are like Ahamindras (I am lord), who has no classification of lords and servants, but feel like the lord of deities. *Indiyas* are capable of causing knowledge about their own objects, independent of others."

Q. What is the definition of *kāye* (form, embodiment)?
A. It is *puggala* (mattergy. *pudgala*) in the form of macro body etc., (there are five types of bodies) accumulated due to action-based propensity of the soul. The *PP*, verse 1.75 explains it this way: "Know, it is the *puggala* in the form of macro form etc., accumulated due to action-based propensity of the soul. The Jain Canon speaks of six kinds of *puggala*: earth, water, air, fire, plant and mobile, which are further categorized into *tasa* (mobile. *trasa*) and *thāvara* (non-mobile. *sthavara*). The first five *puggalas* belong to *tasa* category."

Q. What is the definition of *joga* (activity)?
A. It is defined as the generation of potency, instrumental in karma receiving due to three-fold propensities of the living being. Alternatively, it is the process of expansion and contraction of the space-points of soul (due to its propensities). It is said in the *PP*, verse 1.75: "Jinas have spoken of it as the effort in terms of the potency (or energy) instrumental for receiving karma by a living being associated with mental, vocal and physical actions on its own. Alternatively, it is defined as motions or vibrations of the space points of the soul."

Q. What is the definition of *veya* (libido. *veda*)?

A. It is the rising of infatuation in the form of normal sex activity. It is also said in the *GJ verse* 272 in this way: "The living being or soul performs many follies due to normal or premature operation of karma associated with *veya*. Accordingly, experiences or feelings that arise due to this activity are termed as *veya*."

Q. What is the definition of *kasāe* (passion. *Kaṣāya*)?
A. It is the agency, which is instrumental in ploughing, tilling and seeding the field of karma, which produces various types of grains of pleasure and displeasure. It is also said in the *GJ verse* 282 in this way: "*Kasāe* is defined as the agency which ploughs the field of karma producing many types of grains of sorrow and happiness and whose boundary is very large and far away (in terms of birth cycles)."

Q. What is the definition of *ṇāṇa* (knowledge, *jnāna*)?
A. It is defined as the specific energy or capacity, which enlightens about true realities and through which a living being learns about *reals* and realities along with their attributes and modes. The *GJ verse* 299 defines it in this way: "It is an agency through which the living being perceives or learns all about all the three-time existing *reals*, their attributes and modes directly or indirectly."

Q. What is the definition of *sanjama* (restraint)?
A. It is defined as the process of accepting and observing *aṇuvrats* and *samii* (vows and carefulness), control of passions, renunciation of all kinds of violence and overcome the senses or sense objects. Verse 465 in the *GJ*, defines it as: "It is the process of accepting five majoı vows - *ahimsa* (non-harming), *satya* (truth), *asteya* (non-stealing), *brahmacarya* (chastity) and *aparigraha* (non-attachment); the observance of five *samii* (carefulness. *samitıs*) in walking, talking, food-intakes, picking and placing and excretions; the control of four passions - anger, pride, deceit and greed; the renunciation of mental, vocal and physical weapons of *himsa* (harming); overcoming of the five senses of touch, taste, smell, sight and sound."

Q. What is the definition of *dansaṇa* (conation)?
A. It is defined as an internally oriented vision or enlightenment of consciousness. In contrast, knowledge is defined as the externally oriented enlightenment of consciousness.

Q The term consciousness is defined as the experience of the nature of self-soul in accordance with *khaṇauvasama* (destruction-cum-subsidence, *kṣoyapaśamka*) of karmas In contrast, the term *prakāśa* (enlightenment) is defined as knowledge of external objects different from that of the self-soul. Moreover, knowledge is defined as the medium through which the living being learns both the nature of the self and the external objects Is then *darsana* in terms of internal enlightenment and knowledge in terms of external enlightenment unproven?

A. There is a difference between knowledge and conation and no enlightenment of objects occurs through conation It occurs through knowledge like "this is an earthen ware" or "this is a fabric." etc

Q. It should then be admitted on this basis that conation perceives the inner and external generality while knowledge perceives the inner and external particularity

A Particularity without generality is not capable of *artha-kriya* (causal efficiency). Further, an entity, which is incapable of causal efficiency is a non-entity Hence, knowledge perceiving a non-entity cannot be called valid. Similarly, conation perceiving only the generality will also not be valid This means that particular devoid of general and general devoid of particular is a non-entity Knowledge perceiving a particular devoid of a general aspect, and conation perceiving a general devoid of a particular aspect cannot be admitted as a valid cognition So knowledge is that which perceives general-cum-particularized external, and conation is that which perceives general-cum-particularized inner self

Q If one accepts the above definition of conation and knowledge, will it not be contradictory with the scriptural definition of conation, which perceives the entities in general (provided in the *GJ*, verse 543)?

A The term general in this definition has been made to indicate the self since it is the common substratum for all the external entities. To confirm this point, the *GJ*, verse 543 has given a term with an adjective meaning "not perceiving the shape, etc. (i.e. details) of entities" It means that the perception of generality irrespective of particularity is called conation It is also said in the *GJ*, verse 543 that the Canon has defined conation as that which grasps or perceives the general-cum-particularized external entities without individual differentiation points or details

Q. What is the definition of *lessā* (coloration)?

A. It is the mental, vocal, or body propensity painted (or associated) with passions. It means that it is neither propensity of passions nor action-based propensity. However, it should not be taken to mean that there will be no *lessā* in the detached ones in the eleventh or higher spiritual stages, as the *lessā* is activity-prominent there rather than passion-prominent. *Lessā* is the adjective of activity. It is said in the *GJ verse* 489 "Great saints with knowledge about the nature of *lessā* have said that it is that medium through which a living being besmears oneself with their sins or the sacred."

Q. What is the definition of *bhaviya* (salvational *bhavyā*)?

A. It is the individual who is capable of attaining liberation from this world. In contrast it is the individual who is non-liberatable or incapable of attaining liberation. The *GJ verse* 558 states that there are two kinds of salvational - those who have already attained liberation and those who have the capacity to attain it.

Q. What is the definition of *sammatta* (righteousness *samyaktva*)?

A. From the pure or absolute standpoint, it is defined as faith in the *reals* and realities with reference to pacification, desire for salvation, compassion and belief in scripture and rebirth. It is also said in the *GJ verse* 561 "One who believes in six realities, five existents and nine *reals* as sermonized by the Enlightened and described in the scripture. Or, it may be belief in the above through the methods of valid cognition, standpoints and positing."

Q. What is the definition of *saṇṇī* (instinctual *sanjnī*)?

A. The instinct or mind is defined as that which knows or feels well. A *saṇṇī* being is one who has this mind (physical or psychical). An *asaṇṇī* (non-instinctual) being does not have any type of mind. Hence, *saṇṇī* being receives education, performs actions and receives or delivers instructions and speaks with the help of the mind.

Q. What is the definition of *āhārae* (translocation-body *āhāraka*)?

A. The living being who acquires material mass suitable for the growth of a macro body, etc. is a *āhārae*. It is also said in the *GJ verse* 665: "That living being with *spardhaka puggala karma* (material reality karma) will have one out of the three bodies -- macro, protean, and translocation, and speech and mind."

Q. What is the definition of *anāhārae* (non-translocation-body. *anāhāraka*)?

A. It is a being who does not receive a material mass for the formation and growth of a macro body etc. It is also said in the *GJ verse* 666 in this way: "The living beings of [i] transitional *gais* (destinies) [ii] *sajoga kevali* (dynamic omniscient), [iii] *Ajoga kevalı* (static omniscient) and [iv] liberated ones, as a rule, are *anāhāraes* while the remaining ones are *āhāraes*." □

NOTES

1. The *Chakkhāṇḍāgama* is the first ancient Jain text that describes the living beings through spiritual stages for which the author uses the term *jivasamāsā*. It seems that there are many ways of such categorization on different bases like sense, embodiment etc. Later, this term was designated as *jivasthāna* and *gunaṭṭāṇa* in order to avoid terminological confusion The term *guṇaṭṭāna* later developed as quality-based

*****

ANIYOGADDĀRĀS
DISQUISITION DOORS

The soul from an ordinary standpoint is examined under more than one system, the first being *anivogaddāra* (disquisition door. *anuyogadvāra*) This system is applied for the study of metaphysical certitudes such as *reals* and realities The early Jain texts have this system for the study of living beings and later Jain scholars like Akalanka has employed it for the study of non-living being

The *anivogaddārā* system employs eight methodologies, based on [1] *santa* (existence *sat*), *anugamopamān* (Āgama explained) [2] *davva* (*reals*), [3] *khettā* (location), [4] *phosana* (contact), [5] *kālā* (time) [6] *antarān* (interval), [7] *bhāvāna* (disposition) and [8] *appābahugā* (relative numeration)

The English translation thus employs *anivogaddārā* system in two descriptive modes, which have been accounted in aphorism #8, general enunciation and particular enunciation of the *reals* and reality

Edesim ceva choddsanham jīvasamāsāṇam parūvaṇatthādaye tattha imāni aṭṭha aniyogaddārāṇi ṇāyavvāṇi bhavanti - 5

Following eight *aniyogaddārā* are worth knowing to study or enunciate the fourteen *jīvasamāsā* (as in aph. 2) -5

Tam jaha - 6

There are eight *aniyogaddārās* - 6

Śantaparūvaṇa, davvapamāṇanugamo, khettānugamo, phosanāṇugamo, kālāṇugamo, antarāṇugamo, bhāvāṇugamō, appābahugāṇūgamo cedi - 7

Eight *aniyogaddārās* are *parūvaṇa* (enunciation) of *śanta* (existence), *anugamo pamāṇ* (Āgama-attested) *davva*, *khettān*, *phosana*, *kālāṇ*, *antarāṇ*, *bhāvāṇ* and *appābahugā* (reals, location, time, interval, current mode or disposition and relative numeration) - 7[1]

The description of the existence of *reals* and realities has also been said in the Āgamic verse (no reference given) in reference to [i] enunciation of existence, [ii] categories of existents, [iii] explanation of location [iv] explanation of past and present contact with each other, [v] explanation of interval in terms of minimum and maximum duration of existence,[vi]

explanation of time interval or zero interval, [vii] explanation of mode of entities -- changes, transformations, dispositions and current states, and [viii] explanation of relative numeration of entities in the world

From aphorism 5, the meaning of aphorism 8 should be taken as. There are two types of descriptions (of realities and *reals*), general and particular

Santaparūvaṇadāye duviho ṇiddeso-oghena ādeseṇa - 8

In enunciation of existence, there are two kinds of *niddeso ogha* (general) and *adesāṇa* (particular) - 8

Q How to define *jīvasamāsa* (living beings)?
A This is the stage in which living beings are observed to exist during their modal development [2]

Q. Where do these stages exist or reside?
A. They reside in qualities or attributes which develop gradually through *jīvasamāsas*.

Q. What are the qualities of *jīvasamāsa*?
A. The term quality here stands for mental dispositions due to karmic or non-karmic causes, and they are of five kinds. [I] *audayika* (operative) [ii] *uvasama* (subsidential) [iii] *khina* (destruction) [iv] *khiṇa- uvasama* (destruction and subsidence) and [v] *pārināmika* (inherent).

The attributed living being is also designated as the attribute or *guna* (quality) because of its concomitant association It is also said in the *GJ verse* 8: the omniscient has referred to the living beings as "quality" or "attribute" □

NOTES

1 K C Shastri seems to have taken the terms *anugama* and *prarūpaṇa* as synonymous That is why he has used the term *prarūpaṇa* while giving the sense of the quoted verses However, it should be kept in mind that *anugama* clearly means Āgama-attested explanation while *parūvaṇa* means excellent explanation While defining *anıyogaddārā, anugama* word should be taken in each case

2 They are described in the *Tattvārthasūtra* and other texts According to some scholars, there are six types when they add the mixed or conjunctive mode However, five kinds are popular in the Jain system Though these modes have karmic and non-karmic origins in the Āgama, currently they form an important part of psychology in explaining, controlling and improving human behavior or mental states, such as repression, regression, denial, projection, sublimation, displacement, rationalization, redirection, compensation and dissolution According to traditional interpretation, the better or purer the *bhāva* the larger religiosity, spirituality and happiness are reflected as specific and successive steps in the template of *jīvasamāsas*

***

GUṆAṬṬĀṆAS
PURIFICATION STAGES

Gunaṭṭāna (purification stage *gunsthāna*) is another methodology that the Jains have employed to measure the level of living beings in the process of purification, ranging from volition to non-volition and from the lowest to the infinite internal energy According to Jainism, the process system consists of fourteen stages and are associated with living beings

Based on the law of *gunattāna*, Jainism enumerates living-beings based on faith, whether they are *micchātthi* (wrong-faithed *mithvādṛṣṭi*), *sammāitthi* (right-faithed *samyakdṛṣṭi*) or *summāmicchātthi* (right-cum-wrong-faithed *samyakmithyādṛṣṭi*)

Micchātthi is the first stage where the soul is wholly affected by the manifestation of karmic matter. Due to delusion, it gives rise to wrong-faith and the total absence of right-faith

These categories are further subjected to qualitative activities which could be quantified with respect to *bhāva* (volition), karma, passion, detachment, etc Then, based on the ability of the individual to decrease or destroy different varieties of karmic bondage, the living-beings have been described and enumerated subject to their degree of propensity in the karma-cleansing process In the attempts of going through such a process of purification, they achieve various levels and a degree of upward movement Thus living-beings are further divided naming them like *sāsana* or *āsana* (lingering or non-lingering), *sanjadā* or *asanjadā* (restraint or non-restraint *samyama* or *asaṁyama*), *pamatta* or *apamatta*, (vigilant on non-vigilant *pramatta* or *apramatta*) *cadumachttha* (non-omniscient *chadmastha*), *Sajoga-kevali* (dynamic omniscient) and *Ajoga-kevali* (non-action omniscient)

Prior to the *sajoga-kevali* stage, the soul must have destroyed the three remaining *ghāiya* (obstructive *ghātiya*) karmas-*nānavajj* (knowledge-obscuring *jñanavarniya*), *damsanajja* (belief obscuring *darśanavarniya*) and *mohaṇajja* (delusion obscuring *mohanavarniya*) It is here, the soul becomes *Arhat* or Perfect in human body, with rapidly approaching glories of *mokkha* (*mokṣa*)

The *ajoga-kevali* stage is attained with just enough time to speak out the five letters *a*, *l*, *u*, *ṛi*, *lṛi*, just before the death of *sajoga-kevali* In this stage, the vibrations of the holy body cease to exist.[1]

Oghena atthi micchāiṭṭhi - 9[2]

In general, there are *micchāiṭṭhi* (wrong-faithed) living beings - 9

Q. Who is a *micchāiṭṭhi* living being?
A. The soul which suffers from *miccha-daṁsaṇa* (wrong views. *mithyā-darśana*) because of the *daṁsaṇa-mohaniya* (right-faith obscuring. *darśanamohaniya*) karmas and *kaṣāya* is called *micchāiṭṭhi*. It is explained also in the *GJ* verse 17· "The *micchāiṭṭhi* living being has reverse or false predilection due to the experience of wrongfulness arising because of the wrong-faith karma operation. He does not believe the true religion in the same way as the man with bilious fever does not like even the sweet juice."

***Sāsaṇa-sammāiṭṭhī* - 10**

In general, there are *sāsaṇa sammāiṭṭhī* (lingering right-faithed *sāsādana samyagdṛsti*) beings -10

Q What is the definition of *sāsaṇa* being?
A. Whose right-faith has vanished due to fruition of infinite-bonding of passion karma and has not developed firm *bhāva* about wrongness is called *sāsaṇa* (lingering) being.

Q. As there are three types of faith of right, of wrong and of *ubhayarupa* (mixed), *sāsaṇi* being is neither wrong as he does not accumulate karma, nor right, and he is not mixed type. Since there is no *sammāmicchāṭṭhi* (right-cum-wrong faith), the fourth kind, how could there be *sāsaṇa* in this purification stage?
A. In the *asādaṇi* purification stage, there is a false predilection: one arising from infinite-bonding *kasāya* and the other from *micchāṭṭhi* (wrong-faithed) karma The *sāsaṇi* being with infinite-bonding *kaṣāe* (passion. *kasāya*) therefore is *micchāiṭṭhi*, but *sāsaṇi* is *sammāṭṭhi* (right-faithed) rather than *micchāṭṭhi* (wrong-faithed).

Q. How could it be *sammāṭthi* (right-faithed) when there is a wrong predilection arising from wrong-faith?
A. It is because of the fact that the living being was *sammāṭṭhi* earlier. This also has been said in the *GJ* verse 20: *Asādaṇa* living being approaching second purification stage falls from *sammāṭṭh* (right-faith) to wrong faith. It means that it is a transitional stage where right-faith is waning and wrong-faith is yet to be acquired fully.

In general, there are *sammā-micchāiṭṭhi* (right-cum-wrong-faithed. *samyag- mithyādṛsti*) beings - 11[3]

Q. What is the definition of *sammā-micchāiṭṭhi*?
A. One who has both right and wrong faiths is *sammā-micchāiṭṭhi*.

Q. As it is not possible for a living being to have both right and wrong faiths at one time, does the third purification stage stand scrutiny?
A. When right and wrong-faiths are possible in a living being in succession, it is also possible to have both types at the same time.

Q. Which *bhāva* (volition) of the five stated earlier is present in this third stage?
A. There is this *khiṇa uvasama* (destruction-cum-suppression. *kṣāyopaśamika*) *bhāva* in this stage of *sammā-micchāiṭṭhi*.

Q. What is the nexus of *khaiya uvasama bhāva* in a living being crossing from *micchāṭṭhitvai* (wrongness) to *sammā-micchāiṭṭhitva* (right-cum-wrongness), the third purification stage?
A. As *sammā-micchāiṭṭhitva*, a transitional state where both right and wrong views are present],[4] is caused due to *khaiya-uvasama* (destruction-cum- suppression) of arising karmas, fruition of all-destroying *spārdhaka*[5] (karmic atom variforms) and *sammā-micchāiṭṭhi*, an amalgamate of right and wrong views.

Q. As there is karmic consequence from *sammā-micchāiṭṭhitva*, why is *audakiya bhāva* (fruitional volition) not stated in this stage?
A. Like there is total destruction of right faith on account of wrong-faith, total destruction of right faith is not in *sammā-micchāiṭṭhitva*, the third purification stage. Therefore, *sammā-micchāiṭṭhitva guṇaṭṭāṇa* is a state of transition from the first to the fourth *guṇaṭṭāṇa*, *sammādiṭṭhi*.

Q. When the consequence of *sammā-micchāiṭṭhitva* does not totally destroy the right faith, why has it been referred to as all-destroying (in terms of *spārdhaka*)?
A. Karma generated by *sammā-micchāiṭṭhitva* limits only the totality of right-faith. It is with this point of view that *sammā-micchāiṭṭhi* (right-cum-wrong-faith) has been called all-destroying. It is also said in the *GJ*

verse 22. "Just as a mixture of yogurt and brown sugar cannot be separated, mixed *bhāvas* in the form of *sammā-micchāitthi* can not be separated. Hence, mixed volition is the third stage of mixed-faiths."

Asanjadā-sammāiṭṭhi - 12

In general, there are *asanjadā* (non-restrained. *asanyata*) *sammāiṭṭhi* living beings -12

Q What is the definition of *asanjadā sammāiṭṭhi*?
A He is one who has unconditional right-faith, and is of three kinds *ksāyika sammāiṭṭhi* who has completely destroyed seven karmic species and never acquires *micchāiṭṭhi*, *vedaka sammāitthi* who has destroyed-cum-suppressed the karmas and *uvasama sammāiṭṭhi* who may become *micchāiṭṭhi*, *sāsana-sammā* (lingering right) or *sāsana-sammāitthi* (lingering right-cum-wrong faithed)

Q Of the five *bhāvas*, which one is in the fourth *gunattāna*?
A *Sammā-damsana* (right-faith) arising out of the destruction of seven karmic species is *khaiyya*, suppression of the same seven karmic species is *uvasamiya* and *khaiya-uvasamiya* is due to fruition of the species of righteous species that lead to partial destruction of right-faith. All the three *bhāvas* thus could be there

Q Why is adjective *asanjadā* (non-restrained) used for *sammā-damsaṇaṭṭhi*, the right-faithed?
A. This adjective is terminal ending and indicates that the first three *guṇattānas* are also non-restrained along with *sammāditthi*, the fourth stage.

Q Why this adjective does not indicate its character in the fifth *gunattāna*?
A It does not indicate this point because higher purification stages have either *sanjadā-asanjadā* (restraint-cum-non-restrained) or *sanjadā* (restraint) only. It is also said in the *GJ* verses 27 and 29 in this way "Normally the *sammā-damsanaṭṭhi* living being does believe in the sermons of the Jinas, but may also believe in others' wrong or contrary instructions out of ignorance or without making sense. *Sammā-damsanatthi* who is *asanjadā* (non-restrained) has total power of faith in the sermons of the Jinas."

Sanjadā-sanjadā - 13

In general, there are *sanjadā-asanjadā* living beings -13

Q What is the definition of *sanjadā-asanjadā*?
A. A living being who is an *asanjadā* may also be *sanjadā* (restrained)

Q The *sanjadā-asanjadā* living beings cannot be *a sanjadā* and vice versa as these terms are mutually contradictory Hence, there is a possibility of the existence of this in the fifth *gunaṭṭāna*?
A. There is no contradiction in agreeing to the existence of restraint and non-restraint faith in a single living being since the reasons of their origin are different *Sanjadā-* is caused due to the abstinence of violence of mobile beings and *asanjadā* is caused due to non-abstinenece of violence of the non-mobile beings It is also stated in the *GJ* verse 31 "The living being is said to be *sanjadā-asanjadā* (restrained-cum-non-restrained) who at the same time abstains from violence of mobile beings but does not abstain from violence of the non-mobile beings despite the power of faith in the Jinas and their sermons "

Pamatta-sanjadā - 14

In general, there are *pamatta-sanjadā* (negligent, restrained. *pramāda samyama*) living beings -14

Q What is the definition of *pamāttā sanjadā*?
A. When a *pamattā* maintains *sanjatā* (restraint) despite being intoxicated by prosperity is referred to as *pamattā-sanjadā*

Q If the *pamattā* (negligent) beings are of the sixth stage purification they cannot be restrained as they would not know the true nature of self If there is *sanja* (restraint), *pamat* (negligence) will be absent. Hence, how could there be *pamattā* in sixth *guṇaṭṭāna*?
A. A *pamattā* annihilate five sins - *himsa*, *asatya*, stealing, non-chastity and *parigraha*, other wise *sanjadā* may produce some flaws or mutilations

Q How it could be ascertained that flaw-bearing *pamattā* is intended here in the sixth *gunaṭṭāṇa* and not *khaiya sanjadā pamattā*?
A. There is no possibility of restraint if it has been destroyed in sixth stage. Therefore, it ascertains that it is only the flaw-bearing negligence is intended here

Q. Out of the five *bhāvas* (volition), which one is present in this *guṇaṭṭāṇa*?
A. There is the *khaiya uvasama bhāva* (destruction-cum-suppression) type in this stage since restraint is caused due to destruction of all karmic passions as well as suppression of future karma.

Q. When *sanja* (restraint) is there due to gleaming passion, why it is not stated that there is fruitional volition in this stage?
A. Because, restraint is not caused only by gleaming passion.

Q What is then the function of the fruition of gleaming passion?
A It mutilates only restraint It is also said in the *GJ* verse 33· "The living being is called *pamattā sanjadā* who has physical and psychical manifestations and non-manifestations and adheres to *mahāvratās* "

Appamatta-sanjadā - 15

In general, *appamattā-sanjadā* (vigilantly restrained) living beings are there -15

Q Who is appamattā - sanjadā?
A A sanjadā being with appamattā (vigilance) is called appamattā - sanjadā It is also said in the GJ verse 46 "The living being, who destroys all pamatta (negligence), follows vows and attributes, absorbs in meditation (of the third and fourth type) and does not move up or down the purification ladder, is called appamattā -sanjadā."

Apuvvakaraṇa-paviṭṭha-suddhi-sanjadesu atthi uvasamā khavā - 16

In general, there *uvasamika* and *khayika* types among *sanjadā* (restrained) living beings who may get purified through *apūvva karaṇa* (unprecedented purity) -16

Q. What is the definition of *apūvva karaṇu-sanjadā*(being)?
A. Here *karaṇa* means degree of purity and *apūvva* means unprecedented. [When a higher state of purity is obtained, and the duration and intensity of all bound karmas are reduced, this process is known as *apūvva-karaṇa*][6]. It indicates that there are innumerable types of mental dispositions with respect to many living beings varying gradually in each *samaya*, from the very start. However, the mental dispositions at a given time are unusually different from the intended

time. Thus, it is understood that *apūvvakaraṇa* did not exist at previous times and have an unusual character at each time Such a being is called *apūvvakaraṇa-sanjadā* (unprecedented volitional being), who would have *uvasama* (suppression) and *khavā* (destruction) of karma material.

Q. In this eighth stage, neither there is *uvasama* (suppression) and *khaiya* (destruction) karmas. Then, how at this stage, the living being can be called *uvasamika* and *khaiyaka*?

A. As a rule, a living being at this stage does suppress or destroy conduct-deluding karma in the future. Hence, the being has been formally or figuratively referred to as *uvasamika* and *khaiya*.

Q At this stage, which *bhāva* of the five types are there?

A There are *uvasama* and *khaiya* volitions. It is said also in the *GJ* verses 51, 52 and 54: "The Jinas have said that there is never any similarity in volitions of the living beings existing at different times in the stage of *apuvvakaraṇa bhāva* (unprecedented volition). The living beings with such volitions are always ready for *uvasama* (suppression) or *khaiya* (destruction) of the remaining sub-species of *mohanīya* (deluding) karma."

> ***Aṇiyaṭṭhi-bādara-sāmparāiy-apavittha-suddhi-sanjadesu atthi uvasamā khavā - 17***
>
> **In general, there are *uvasamika* and *khaiyka-beings* among *sanjadā*, who may get purified then, through *aṇiyaṭṭhi* (similar volition), *bādara* (gross) *sāmparāiy* (passions) - 17[7]**

Q Who is called *aṇiyaṭṭhi* (similar volition) being?

A *Aniyatthi* (*anivṛtti*) here has the meaning of similarity This means living beings with similar and dissimilar volitions exist at the same time and also exist at different times. The *sanjadā* may also have gross passions along with similar volition. Such a living being is called *aniyaṭṭhi*.

Q. Why are there no separate purification stages for *uvasamika* (suppressing) and *khaiya* (destruction) categories?

A. This is because there is similarity with respect to volition in both the cases. This is explained in the *GJ* verses 56-57: "Living beings existing at the same time are different with respect to their body etc., but there is no difference in their volition. They are called *aṇiyaṭṭhi kāraṇa jiva* (similar volition living beings) who suppress certain *mohanīya*

(delusive) karmas They always have similar volition instantly involving infinite-times volitional purity These living beings are destroyers of the karma-forest through their very pure meditation of fiery flames "

Suhuma-sāmparāiya-paviṭṭha-suddhi-sanjadesu atthi uvasamā khavā - 18

In general, there are *uvasamā* (suppression) and *khavā* (destruction) among the *sanjadā* living beings who get purified through *suhuma sāmparāiy* (subtle passion) -18.

Q What is a paviṭṭha suhuma-sāmparāiya sanjadā being?
A The subtle passions are called *suhuma-sāmparāiya* and one who has them is *suhuma-sāmparāiya* being, the karma status being down through *uvasamak* and *khavva* processes In this purification stage, many of the karma species are suppressed and destroyed Because of adjective terms unprecedented and similar (in aphs 16 and 17), this spiritual stage has altogether different types of volitions compared to the earlier stages. It is said also in the *GJ verse* 59 "The *suhuma sāmparāiye* (subtle-passioned) *sanjadā* living beings have infinite times less subtle passions than *apuvva-karaṇa* and *anivatthi karana spārdhakas* "

Uvasant-kasāya-vīyarāya-chadumatthā - 19

In general, there are living beings with *kasāya uvasant* (passion suppressed) and *viyarāy chaduma* (detached non-omniscience) in this last stage - 19

Q Who is an *uvasant-kasāya-vīyarāya chadumaṭṭha* being?
A One whose passions have subsided is called *uvasant-kasāyi* and one with no detachment at all is called *viyarāyi* *Ṇāṇāvarṇiya* (knowledge-obscuring) and *damsanāvarniya* (conation-obscuring) karmas are called *chadma* (disguise), and a living being under this condition is called *chadmasthā* (non-omniscient) With the adjective word *viyarāyi*, *chadumaṭṭhā* is excluded up to the tenth purification stage The adjective *uvasant-kasāyi* (suppressed passion) is excluded up to twelfth stage.[8] A *vīyarāya chadumattha* (detached non-omniscient) being with suppressed passions is *uvasant-kasāya-vīyarāya chadumattha* It is also said in the *GJ verse* 61, "The purification stage of suppressed passion is the purified *bhāva* form arising due to total suppression of delusive karma, just as

muddy water is purified by *kataka* fruit (nut-plant), or clean water in the pond during autumn."

Khīṇa-kasāya-vīyarāya-chadumaṭṭhā - 20

In general, there are *khīṇa-kasāya-viyarāya-chadmaṭṭha* (passionless detached non-omniscient) living beings - 20

Q What is a *khīṇa-kasāya-viyarāya-chadmaṭṭha* being?
A A non-omniscient who has destroyed passions and is detached is called *khīṇa-kasāya-vīyarāya-chadumaṭṭha*

Q No doubt a passionless living being is detached. Then, how should the word '*vīyarāya*' be understood?

A The word '*vīyarāya*' is associated with this stage to indicate the psychical horizon where passions have been destroyed, and not in a representational or substantive sense. *Jiṇuttaṁ* (Jinas have said) that in one who has destroyed delusive karmas completely, his psyche becomes pure like water kept in a quartz vessel

Q Out of five *bhāvas*, what kind is found in this stage?
A Since total destruction of *mohaṇajja* (delusive. *Mohanīya*) karmas is noted prior to this stage, there is *khaiya bhāva* (destructional volition) It has been also said in the *GJ verse* 62, stated in the preceding explanation

Sajoga-kevalī - 21

In general, there are *sajoga-kevalīs* - 21

Q Who is a *sajoga-kevalī* (dynamic omniscient)?
A. The term *kevala* here indicates absolute knowledge or omniscience and it is defined as that which requires no services of senses, of mind and of light and assistance of no other sort. Thus the omniscient associated with knowledge based activities is known as *sajogi-kevalī*. The term activity here represents terminal pointing Therefore, it is presupposed that all preceding and lower purification stages including the thirteenth *sajoga-kevalin* stage have activities It is also said in the *GJ*. verses 63 -64: "The eternal scriptures state that an individual is called [a] *Kevalin*, because of non-assisted infinite knowledge and conation, [b] *Sajogi*, because of dynamism and [c] Jina, because of the

absence of destructive karmas and Ignorance and darkness total annihilation due to bright light rays of omniscience. He is designated as a supreme soul."

Ajoga-kevalī - 22

In general, there are *ajoga* (static)*kevali* living beings - 22

Q. Who is an *ajoga kevalī*?

A. One who is omniscient and has ceased all activities is known as *ajoga kevalī*.

Q. Which of the five *bhāvas ajoga kevali* has?

A There is the *khaiya bhāva* because of the total annihilation of the four *ghāiya* karmas and expediency to burn off the other four *aghāia* (non-destructive) karmas (*nāma, gotra, vedanīya* and *āyus*). [Karmas fall into two broad categories: *ghāiya* which have a directly negative effect upon the qualities of the soul and *aghāiya* which bring about the state and particular conditions of embodiment The former is further divided into *ṇāṇavarṇiya, daṁsanāvarṇiya, viryāntarāya, mohanīya* which cause *avarnıya* (obscuring) of knowledge, faith, energy and delusion *Daṁsa-mohanīya* are destroyed in the fourth *guṇaṭṭāṇa* and the rest in the twelfth *guṇaṭṭāṇa*. The *aghāiya* category also has four sub-categories: *nāma, gotra, vedanīya* and *āyus* which are destroyed simultaneously at the fourteenth *guṇaṭṭāṇa*][9] It is said also in the *GJ verse* 65: "*Ajoga kevalı* has 18,000 types of good conduct, total cessation of new karma influx, no new karmic bondage and cessation of all further activities "

Siddhā-cedi - 23

In general, there are the *Siddhā jivās*. - 23

Q Who is a *Siddhā* being?

A. One who has destroyed all karmas, acquired infinite bliss by discarding worldly materials, possessed all the best attributes, the soul is lesser than the terminal body, and resides at the apex of the universe. This has been corroborated by the *G S* in verse 68, and furthermore, it adds another four attributes -- unperturbed, *agurulaghau* (a-heavy-a-light), superfine and occupant. □

NOTES

1 Up-front, the Jain philosophy unequivocally affirms the existence of *jiya* as well as *ajiva* (non-soul. *ajīva*) in the universe, a phenomenon that has no end to itself. As to the salvation of living beings, Jainism recognizes and categorizes "different species of *jiyas* dependent upon karma doctrine, their states and qualities produced thereby, by degrees they deliver themselves from the fatal effects of matter and accompany them up to the moment of their complete liberation from karman" (*Doctrine of Karman in Jain Philosophy* Dr. H V Glasenapp, P V Research Institute, Varanasi 1991) Also, See J L Jaini, *Outlines of Jainism*, 1916

2 In Prākrit language, the term *āiṭṭhi* may have meanings in both singular and plural numbers - is and are It has been taken as plural up to aphorism 23. The word *micchāiṭṭhi* here and in the following aphorisms up to 23 will have expressions in the plural number, as well as expressed in terms of abstract noun or attribute (wrong-faith) or adjective (wrong-faithed) In this context, "attributed" is implied as the living being

3 The Jain doctrine of karma further examines nature of purification and postulates fourteen stages, the *gunattānas* They are [1] *micchāitthi*, [2] *sāsaṇa-sammāitthi* (lingering right-faithed *sāsvādana*), [3]*sammā-micchāiṭṭhi*, [4]*sammāditthi* (*samyagdṛasti*) [5] *desaviraya- sammāitthi* (partially self-controlled right-faithed *deśavirata- samyagdṛasti*), [6] *pamatta-saṁyata* (negligent in self-control *pramāda samyama*), [7]*appamatta-samyata* (non-negligent in self-control), [8] *apuvva-karana* (unprecedent volition *apūrva-karana*), [9] *aniyaṭṭi-bāyara-saṁparāya* (similar volition-macro-partial restraint *anivṛtti-bādara-samparāya*), [10] *suhama- samparāya* (subtle restraint)[11]*uvasama-kasāe-viyarāva-chaddumattha*, [12]*khaiyakaṣāeviyarāyachaddumaṭṭha*,, [13] *sajogi* (active)-*kevali* and [14] *ajogi* (non-active)-*kevali guṇattāṇas* Also see, *Doctrine of Karman in Jain Philosophy* for a detailed explanation, pp.74-92

4. P S. Jaini, *The Jaina Path of Purification*, Berkeley, 1979

5. Karmas are not ultimate atoms but are larger groups called *varganas* (variforms) and still larger *varganas* are called *spardhakas* Karma may be in the form of either of these two depending upon the intensity with which they are *accumulated*

6 P.S Jaini, p 144

7. The meaning of *sāmparāya* is passion and *bāyara* means gross, they lead into co-joined word gross-passion. The living beings associated with gross passion could suppress or destroy karma, suppressing some species of the delusive karma and destroying some other species in the future. In this stage suppression and destruction of karma take effect by volition.

8. The duration of this stage is just 48 minutes. At this stage the living being falls down to lower stages due to life-span completion.

9. P S Jaini: *apūrvakarana*, *anivṛtti-karana* and *sūksma-sāmparāya*, eighth, ninth and tenth purification stages, comprise a ladder in which the living being may either suppress or eliminate the *no-kasāyas* (secondary passions) and the *samjvalana* (smoldering) of subtle forms of passions which cause *pamatta* (carelessness, *pramāda*) in meditation and subtle attachment to life.

*****

GUṆAṬṬĀṆA PRAŪVAṆĀ
ENUNCIATION OF PURIFICATION STAGES[1]

This section introduces the Jain Āgamic enunciation of purification stages based first on *gadi* (birth, destiny) such as *neriyā* (hellish), *tirikkhā* (sub-human), *manusa* (human), *deva* (celestial) and *Siddha* with respect to their position in purification stage

The description of the attributes of these living beings is presented with further explanation It begins with the first group of living beings, namely *neriyā* (infernal) found in four purification stages -- *micchāitthi*, *sāsaṇa sammāitthi* (lingering right-faith), *sammāmicchāitthi* (right-cum-wrong-faith), and *asanjadā-sammāiṭṭhi* (non-restraint right-faith) *Tirikkhā* (sub-human) living beings, in addition to the four *gunattāns* enumerated for infernal *micchāitthi*, have or are found in the fifth *gunaṭṭānā*, *sanjadāsanjadā* (partially restraint). The infernal are of male and female categories with *panindiya* (five-sense) organs which may be *pajjatā* (completioned) or *apajjatā* (non-completioned)

Manussā (humans) are found in all fourteen *gunattānas* as described in aphorism 27 [1]*micchāitthi* [2] *sāsaṇa sammāitthi*, [3] *sammāmicchāiṭṭhi*, [4] *asanjadā-sammāitthi*,[5] *sanjadāsanjadā*, [6] *pamatta-sanjadā* (non-vigilant restraint), [7] *appamatta-sanjadā* (vigilant restraint) *uvasama-khaiya* (suppression-cum-destruction), [8] *apuvvakaraṇa* (unprecedented), [9] *aniyatthi bādara sāmpaāiya* (similar volition- gross- passion), [10] *suhuma sāmparāiya* (subtle passion), [11] *viyarāva chadumatthā* (detached with *uvasama kasāe* non -omniscient), [12] *khina kasāe* (destruction of all passions), [13] *sajogi kevali* (dynamic omniscient) and [14] *ajogi kevali* (non-action omniscient)

Celestials also are found in the first four *gunaṭṭāṇas*

About the Jain methodology applied to examine or study living beings, we come to know of two systems -- *maggaṇā* and *guṇattāna* methods. A question is raised on the validity of the first method whether it is in conformity with the Āgama This has been answered with an explanation of factorization of the two methods in their application Both the methods have been suggested as having primary as well as secondary factors in applications, just as Ācārya Bhūtabali has enumerated a number of wrong-faithed hellish destinies based on *guṇaṭṭāna* method In other words, when the particular method is intended it assumes a primary factor and the other consequently becomes secondary

Thus aphorisms have classified living beings under three doors of investigation - destiny, senses and embodied, and as well describe *guṇaṭṭānas* under various categories In all cases, there is an additional category in each classification which has not been followed by later scholars Accordingly, there

are five types of living beings with respect to destiny, which in later literature, are only four Hence, destiny of the liberated is specific only to this text The pure and mixed human and sub-human beings are specific to this text and not found in later texts Human and sub-human destinies, according to Jain metaphilosophy, are directly observable

Ādesena gadiyāṇuvādeṇa atthi ṇiraygadī, tirikkhgadī,Maṇussgadī, devgadī siddhagadī cedi - 24

In reference to *gadi* (destiny) and *aṇuvādeṇa* (in conformity with canonical tradition), there are five destinies -- *ṇiraya* (hellish), *tirikkhā* (sub-human), *maṇuṣa* (human), *dev* (celestial) and *siddha* (liberated) ones - 24

Q. What is meant by the term *gadiyāṇuvādeṇa*?
A. The term *gadi* (destiny. *gati*) has already been defined in terms of the inevitable or observable modes (like infernals, etc.) in aphorism 4. The term *āṇuvādena* means 'as described in the scripture.' Thus, *gadi aṇuvādeṇa* stands for destiny as authenticated by canonical explanation.

Q. What is the definition of *niraya gai*?
A. The term *ṇiraya* (hell) is a place where living beings suffer under calamitous condition. It is also a state that is determined by *nāma* (physique-making) karma of an infernal body This mode of living being is called *ṇiraya gai*.

Q. What is the definition of *tirikkhā gai*?
A. It is the state of a living being determined by *nāma*-karma of a subhuman body This state is also called "*narata*" (non-attached), never belonging mutually to location, time and mode. It is said in *PP* verse 147 that *naratas* are those who never enjoy themselves, and in *PP* verse 148 it is said that sub-humans are those who have crooked mind and speech, instinctive manifestation for food, sleep, etc., and a low level of ignorance and sin. It is called '*tiryak*' because of its oblique movements.

Q. What is *maṇussa gai*?
A. Refers to all humans born due to specific *nāma* karma. It is said in *PP* verse 149 that they conceive desirable and non-desirable, reason through mind, mentally skilful and are born in the lineage of [kulakara] Manu.

Q. What is *devagadī*?

A. It is the state of living beings born due to specific *nāma* karma and they enjoy life on the strength of eight kinds of *rddhis* It is said in *PP* verse 151 that those living beings having divinely shining bodies always enjoy living through eight prodigies of divine nature.

Q. What is *Siddha gai*?

A. *Siddha* as defined in aphorism 23 is a living being and the state of such a being is called *Siddha gai* It is said in *PP* verse 152 that *Siddha* destiny is defined as a fearless being with no sufferings like birth, old age, death and is no more associated with any activity.

> ***Ṇeraiyā cau-ṭhāṇesu atthi-micchāitthi, sāsaṇasammāitthi, sammāmicchāiṭṭhi, asanjāda-sammāiṭṭhi tti - 25***
>
> ***Ṇeraiyā* beings have (or are found in) four purification stages: *micchāitthi*, *sāsaṇa-sammāitthi* (lingering right-faith) *sammā-micchāiṭṭhi* (right-cum-wrong-faith) and *asanjādā sammāiṭṭhi* (non-restrained right-faith) - 25**

Q A human or sub-human, born in *ṇiraya gadi* linked to earlier bonding with *neriya āū* (infernal life-span) karma, later acquires right-faith Hence, they are *sāsaṇa-sammāitthi* (lingering right-faithed), but after death they are not reborn in the hell. Therefore, how could they be in *ṇiraya gadi*?

A They would be in *ṇiraya gadi* since they may acquire the *pajjatā* (completioned, *paryāta*) state in the second purification stage of *sāsaṇa-sammāitthi* However, they are not found in *apajjatā* (non-completioned) condition

Q. If it is so, one should admit that there is right-faith in hellish beings in their *pajjatā* (completioned) state.

A. Yes, it is admitted that there are infernal in all the seven hells and they could have right-faith in their *pajjatā* state

Q. Since *sāsaṇa-sammāitthi* (lingering right-faithed) living beings do not take birth in *ṇiraya* state after death, would a *sammāitthi* (right-faithed) being after death be born as a hellish being?

A. It is admitted that *sammāitthi* living being after death could be reborn only in the first hell and not in other lower hells.

Q Based on the strength of *sammāitthi*, why the *āū*-karma bond is not destroyed in *micchāitthi* hellish stage?
A Definitely there is the destruction of *āu* (*āyus*)-karma, but it is not a total destruction

> ***Tirikkhā pancasu tthānesu atthi micchāiṭṭhi sāsansammāiṭṭhi sammā-micchāiṭṭhi asanjad-saammāiṭṭhī śanjadāsanjadā tti - 26***

> ***Tirikkhā* (sub-humans) have (or are found in) five purification stages: *micchāiṭṭhi*, *sāsana* (lingering right-faithed), *sammaiṭṭhi- micchāiṭṭhi*, *asanjadā sammaiṭṭhi* (non-restrained right-faithed) and *śanjadāsanjadā* (partial restrained) - 26.**

Q Sub-humans are said to be of five types. 1] general, 2] *pancendria* (five sensed), 3] *pajjatta*, 4] female *pajjatta* (completioned) and 5] *apajjatā* (non-completioned). Which of these do not have five purification stages stated in the above aphorism?
A *Pancendria* which temporally is *apajjatā* has only the first stage *micchāiṭṭhi* and *apajjatā* female *tirikkhā* has only first two stages, *micchāiṭṭhi* and *sāsana-sammaiṭṭhi* (lingering right-faith) Rest of the types have all the above stated five purification stages.

Q It is noted that the *apajjatā* female *tirikkhā* does not have *sammaiṭṭhi-micchāiṭṭhi* and *asanjadā-sanjadā* (partial restraint), in third and fifth purification stages How then absence of the fourth stage, *asanjadā-sammaiṭṭhi* (non-restraint right-faith), can be admitted in this *apajjatā* female *tirikkhā* mode?
A. *Tirikkhās*, of the fourth *gunaṭṭāṇa*, *asanjadā sammāiṭṭhī*, do not take birth among *apajjatā* male and female *tirikkhās*. Therefore, they have no *asanjadā sammaiṭṭhi* stage. It is stated in the canons that *sammāiṭṭhī* (right-faithed) living beings do not take birth in six lower hells or either as astrals or peripatetic mansional gods, or as females of any kind.

> ***Maṇussā coddasasu guṇaṭṭāṇesu atthi micchāiṭṭhī, sāsaṇa-sammāiṭṭhī, sammā micchāiṭṭhī, asanjadā sammāiṭṭhī, sanjadāsanjadā, pamatta sanjadā, appamattasanjadā, apuvvakaraṇa-paviṭṭhasuddhisanjadesu atthī uvasamā khavā, aniyaṭṭhibādarasāmpaāiya-paviṭṭhasuddhihanjadesu atthi uvasamā khavā, suhumasāmparāiyapaviṭṭha-suddhisanjadesu***

atthi uvasamā khavā, uvasanta-kasāyavīyarāyachadumatthā, khīnakasāya-vīyarāya-cadumattha, sajogi-kevalī ayogi kevali tti - 27

Human beings have *coddasasu* (fourteen) *guṇaṭṭhāṇas* :[i] *micchāiṭṭhī* [ii] *sāsaṇā-sammāiṭṭhī* (lingering right-faith) [iii] *sammā micchāiṭṭhī* [iv] *asanjadā sammāiṭṭhī* (non-restraint-right-faith) [v] *sanjadāsanjadā,* (partial restraint) [vi] *pamatta sanjadā* (non-vigilant restraint), [vii] *appamatta sanjadā* (vigilant restraint) *uvasama khaiya* (suppression-cum-destruction), [viii] *apuvvakaraṇa* (unprecedented) and [ix] *aniyaṭṭhi bādara sāmpaāiya* (similar volition- gross-passion), [x] *suhuma sāmparāiya* (subtle passion) [xi] *vıyarāya chadumatthā* (detached with *uvasama kasāe* non - omniscient) [xii] *khina kasāe* [xiii] *sajogi kevali* and [xiv] *ajogi kevali* - 27

Devā cadusu-t- ṭhānesu atthi micchāiṭṭhi sāsaṇasammāiṭṭhi, sammāmicchāiṭṭhi asanjadāsammaāṭṭhi tti - 28

The celestial beings have or are found in four *guṇaṭṭāṇas*: *micchāiṭṭh*, *sāsaṇa sammāiṭṭhi* (lingering right-faith), *sammā-micchāiṭṭhi* and *asanjadā-sammāiṭṭhi* (non-restrained right-faith) - 28

Q The term *magganā* (investigation method) is defined as the medium or method through which living beings are examined. This means that *magganā* is *guṇaṭṭāṇa* system Does it mean the derivative *māgganā* conforms to the requirements of the Āgama?

A It is not. But as Ācārya Bhūtabalı has enumerated a number of *micchāitthi* infernal in hellish destiny based on *guṇaṭṭāṇa, maggaṇā* term can also be employed.

Q. Then could there be a discord in the explanations of Bhūtabali and Puṣpadanta?

A Not at all, as it is generally known that *guṇaṭṭāṇas* assume their primary functioning role and *maggaṇās* are only secondary factors. However, when *maggaṇā* is intended, it assumes primary functioning and *guṇaṭṭāna* takes the secondary role. As such this primary-secondary functioning nexus between *guṇaṭṭāna* and *maggaṇā* give rise to no contention to prevail in the explanations of Bhūtabali and Puṣpadanta

Tirikkhā suddhā eindiyā-ppahuḍi jāva asaṇṇi-pancindiyā tti - 29

Living beings of *e-indiya* (one sensed) to *paṇindiya* (five sensed) *asaṇṇi* (non-instinctive) are uncommon among *tirikkhās* (sub-humans) - 29

Q. What is the intent of this aphorism?
A. It is to clarify the view that there is no way to know about *e-indiya* to *paṇindiya asaṇṇi* beings are in sub-human destiny .

Tirikkhāmissā saṇṇimicchā-iṭhi p-pahuḍi jāva sanjadāsanjadā itti - 30

***Tirikkhās* are *missā* living beings (mixed or qualitatively similar) found from *saṇṇi micchāitthi* (instinctive wrong-faith) to the fifth *guṇaṭṭāṇa, sanjadāsanjadā* - 30**

Q What is the meaning of *missa* since sub-humans do not mix with other living beings of other *gai* (destiny)?
A The word *missa* here is intended to convey attributive similarities in the qualities of *micchāitthi*, *sāsana-sammāitthi*, *sammāmicchāitthi*, and *asanjadā-sammāitthi*, which are also common to *neriyā*, *tirikkhā* and humans Similarly, *sanjadā-asanjadā* is common in humans.

Q. It has been noted in the description of *gai-maggaṇa* there are so many and not so many *guṇāṭṭāṇas* What it indicates is that a specific destiny has many similarities or no similarities with respect to a specific *guṇāṭṭāṇa* So, where is the need for the above aphorism?
A. It is necessary for the benefit of commoners to explain that there is qualitative similarity in the investigation of living beings Alternatively it could be said living beings may be examined under *guṇāṭṭāṇas* as well as *maggaṇas*.

Maṇussā missā micchāiṭṭhi p-pahuḍi jāva Sanjadāsanjadā tti - 31

***Maṇussā* are *missā* (qualitatively similar) from the first *guṇāṭṭāṇa micchāitthi* (wrong faith) to the fifth *guṇāṭṭāṇa, sanjadāsanjadā* (partial restraint) - 31**

It means that humans from the first to the fourth *guṇāṭṭāṇas* are qualitatively similar to those beings with other three destinies, and also, are similar to sub-humans only with respect to *sanjadāsanjadā* stage

Teṇ param suddhāmaṇussā - 32

There are pure humans after the fifth *guṇāṭṭāna* - 32

This means that right after the fifth *guṇāṭṭāṇa* of *sanjadāsanjadā* (partial restraint), humans belong to higher stage.

Q Why is there no statement about qualitative similarities or dissimilarities of celestial, infernal and destiny of other living beings?
A As it has been already implied with respect to sub-humans and humans, a separate description is not warranted. □

INDIYAS: *e-indiyā*, *vi-indiyā*, *ti-indiyā*, *cadu-indiyā*, *paṇcin-indiyā* and *aṇindiyās*

SENSE ORGANS : one-sensed, two-s, three-s, four-s, five-s and a-sensed[1]

In the realm of Jain philosophy, there are six classes of living beings with respect to senses including *anindiya* (a-sensed) They are *e-indiya* (one-sensed *indriya*), *vi-indiya* (two-sensed), *ti-indiya* (three-sensed), *cadu-indiya* (four-sensed), *pancindiya* (five-sensed) and *anindiya* (a-sensed) The older texts mention five senses only

Starr and Tagart (1987) mention sixth sense as ' sense of balance that may be included in sense touch ' In scientific and chemical terms, there are now three classifications sense (of taste and smell), somatic sense (of touch and sound) and photo sense (of sight) They are cognitive or sensory and work through various steps of stimuli-receptor-central nervous system and the brain produces sensations or cognitions A better knowledge about the structure and functioning of these cognitive senses and sense organs is now available In addition to these, there are many motor senses (like hands, feet, tongue, etc) which coordinate the body movement to the nervous system command Descriptions of these kinds of senses are not in this text

This category of sensed-living-beings falls into two types *davvendiya* (physical *dravyendriya*) and *bhāvendiya* (psychical *bhāvendriya*), the first type being characterized by *nivatti* (inner-outer-auxiliary configure physical form) and the latter is characterized by power to perceive and functional consciousness

Mind is both physical and psychical, but it has been said that it is not sense since it is not an instrument of the functional consciousness of the soul, and is neither grasped by senses nor does it maintain stability and visibility like the senses do The physical mind is mattergic and said to be located in the heart However, some Jain scholars have equated it with physical brain located in the skull According to Jainism, the development of psychical mind takes place in soul through purification and it could be non-mattergic This concept of psychical mind is in congruent with that of the early European concept Currently, scientists like Kit Pedler feel that this mind is located somewhere in a tiny part of the brain and works like a hologram with a high-speed move that influences the matter and the physical observations

Pancindiyas (five-sensed) are two kinds, those with mind and those without mind The rest of them are without mind. *Pancindiyas* have *pajjatā* (completion) and *apajjatā* (non-completion) modes (S C Ghosal *Dravya-saṁgraha*) *Pajjatā* word is an adjective and *pajjati* is a noun

Pajjutā and *apajjutā* terms have particular application in the biological explanation offered by ancient Jain philosophers and scholars. They indicate the state of living beings with reference to full development or completion of physical features such as food in-take, body, senses, respiration, speech and mind, which are simultaneous processes but orderly developed. In contrast, the absence of full development of these processes is non-completion. The 'completions' and 'vitalities' in living beings are functional forms of energy due to metabolic activity Any loss of this functional energy leads to loss of life.

Seven kinds of living beings from embodied to disembodied have been mentioned Later, scholars have counted only up to the statement of six-fold living beings This classification represents the early Jain philosophy of hylozoism thesis that all entities have life This view appears later in Greek thought. Research in molecular biology confirms that simple unitary living cells preclude the possibility of earth, silicates, water, air and fire as being called living

The sixth category of the *indiyas* of the Jain system of living beings deals about *anindiya* (a-sensed, no-body-no-sense organs), which is further divided into two classes, *bādāra* (gross) and *suhumā* (subtle) based on the fact that they are subject to their functional capability of *aghāyiā* (non-obstructive) *nāma* (destiny-body determiner) -karma

> ***Indiyāṇuvādeṇa atthi eindiyā, vindiyā, ti-indiyā, caduindiyā, paṇcindiyā, aṇindiyā cedi - 33***
>
> **In conformity with canons, there are *e-indiyā* (one sensed), *vindiyā* (two sensed), *ti-indiyā* (three sensed), *caduindiyā* (four sensed), *paṇcindiyā* (five sensed) and *aṇindiyā* (a-sensed) beings - 33**

Q. What is the meaning of *indiya* (sensed. *indriya*)?
A. Since the inner self is referred to as Indra (Lord) due to its supreme power, it has been symbolized by the term *indiya.*

Q. How many kinds of *indiyas* are there?
A. There are two kinds: *davvendiya* (physical) and *bhāvendiya* (psychical) senses.



Q. What is *davvendiya*?
A. When *niyaṭṭi* (internal-external structure. *nirvṛtti*) and *upakaraṇa* (auxiliary physical structure) configure into two-fold sensed body, it is called *davvendiya.*

Q. What is called *niyaṭṭi*?

A. It is a sense formed due to fruition of specific sense-karma. There are two kinds of *niyaṭṭi*: *bāhya* (outer structure) and *abhyantara* (internal structure).

Q. What is called *abhyantara niyaṭṭi*?

A. One who has the prescribed sense-organs like the eyes transforming into a shape by the transformation of pure soul space points equal to innumerable part of an *utsedangula* (a length unit) is called *abhyantara niyaṭṭi*.

Q. What is *bāhya niyaṭṭi indiya* (outer structured sense)?

A. When prescribed position of senses in soul space-points gives rise to a structure of sense-*puggala* (mattergy), it is called *bāhya niyaṭṭi indiya* (outer structural sense) whose shape is like that of a lentil. Likewise, sound-sense has the shape of barley tube; taste-sense has the shape of flat iron tool; smell-sense (nose) has *til*-flower shape; and touch-sense has an indefinite shape. The *Mūlācāra* text also describes shapes of different senses: sound-s (ear) is like a barley tube, sight-s has a shape of a lentil grain, taste-s is like a half-moon, smell-s is like a *til*-flower and touch-s has varied shapes

Q. What is *upakaraṇa* (auxiliary physical structure)?

A. That which assists *niyaṭṭi* (specific sense-karma) with auxiliary physical structure is called *upakaraṇa*. It is of two types: *bāhya* (outer) and *abhyantara* (internal). The first type assists in the forming of eye-lash and brows, and the latter type assists in the forming of the eye-ball.

Q. What is the definition of *bhāvendiya* (psychical sense)?

A The transformation of sense due to *laddhi* (power to perceive. *labdhi*) and *uvaoga* (functional consciousness. *upayoga*) is called *bhāvendiya*

Q. What is *laddhi*?

A. The *khāovasama* (destruction-cum-suppression) of *ṇāṇavarṇiya* (knowledge-obscuring) karma is called *laddhi*, on whose account physical sense-organ is formed.

Q. what is *uvaoga* (*upayoga*)?

A. The transformation of soul caused by *laddhi* (i.e. destruction-cum-suppression of knowledge-obscuring karma) is called *uvaoga*. It means the soul with consciousness now tends towards knowable objects.

Q. *Uvaoga* is caused by *indiyas* and so, it is its fruit. In this case, can *uvaoga* be referred to as *indiya*?
A. The property of cause brings effect, just as knowledge can be transformed into effecting the form of a pot, which, then, the form is itself called a pot. And as *uvaoga* is effective due to *indiyas*, it can justly be called so. In other words, *uvaoga* can be called *indiya*.

Q. How many *indiyas* are there?
A. *Indiyas* are five: *phāsa* (touch. *sparśa*) *indiya*, taste-sense, *gandha* (smell), sight and sound

Q What are the objects of *indiyas*?
A. Touch or touching, taste or tasting, sight or seeing and sound or sounding are the respective objects.

Q. What is the nature of each of the 'senses'?
A. The nature of each sense is unraveled when the soul in each case separates itself from a specific karma through the medium of grasps. When the soul grasps *phāsaeindriya* (touch-sense), it separates itself through a medium of *vīryāntarāya* (energy hindrance) as well as *āvaraṇa* (concealment) and accomplishes *anagopanga nāma* (physique-making limbs and minor limbs) karma. Likewise, when the soul grasps other 'senses' through such a medium, they are referred to respectively as taste-sense, etc

Similarly, causes for other senses are attributed to their respective karmic destruction-cum-subsidence and fruitions.

Q. What is *e-indiya* living being?
A A being which has only touch-sense is called *e-indiya* living being and it is of five *kāyiyās* (forms): *puḍhavi-kāyiyā* (earth-form), *āu-k* (water-form), *teu-k* (fire-form), *vāu-k* (air-form), *vaṇapphai-k* (flora-form). It is said in *PP* verse 169 that non-mobile or one-sensed beings possess only touch-sense. Through this touch-sense organ, it knows, it sees, it enjoys food and it serves self and others.

Q. What is a *vi-indiya* (two-sensed) living being?
A The being, having only two organs of touch and taste is called *vi-indiya*. Examples of *vi-indiya* living beings are conch, pearls and worms (of various types), etc

Q. What is a *ti-indiya* (three-sensed) being?

A. The being, having only four organs of touch, taste and smell is called *cadu-indiya*. Examples are bugs, ants, scorpion, ear-splitter, etc.

Q. What is a *cadu-indiya* (four-sensed) being?
A. The being with only four organs of touch, taste, smell and sight is called *cadu-indiya*. Examples of four-sensed beings are mosquitoes, flies, spiders, butterflies. etc

Q. What is a *paṇcindiya* (five-sensed) being?
A. The being, having only five organs of touch, taste, smell, sight and sound is called *paṇcindiya*. Examples are animals, birds, humans, etc. [celestials and infernal are also five-sensed living beings].

Q. What is an *aṇindiya* (no-body-no-sense organs) being?
A. The liberated being having no-body-no-sense organs) is *aṇindiya*. That being is devoid of all the described five sense organs and therefore devoid of sense-operations. This disembodied liberated being neither grasps objects through processes of apprehension, etc. nor possesses sensual pleasures since that being has made already a *fait accompli* of supra-sensual infinite knowledge and bliss

PAJJATĀ AND APAJJATĀ
Completion and Non-Completion

In the Jain School of philosophy the word *pajjatā* (modification or change. *Paryāya*) as employed by sage-philosopher Kundakunda (B C E 41-C.E. 44) in his Prākrit work *Pavayanasāra, gāha* 1-49 (*Pravacanasāra*) refers to it as a function through which origination, destruction and permanence of the substance is seen Thus Jainism affirms that the existent is endowed with qualities or attributes and is accompanied by *pajjāya* (modification) and is coupled with origination, destruction and permanence "The soul as a conscious substance evolves into its qualities and modifications "[1]

Based on this theory of modifications, Jainism has identified that there could be *apajjāya* also Therefore categories of living beings, from a-sensed (*aṇ-indiya*) to two-sensed (vi-indiya), three-sensed (*ti-indiya*), four-sensed (*cadu-indiya*) and five-sensed All of them with their varying attributes would therefore have been classed into *pajjatā* and *apajjatā* categories each acquiring or yet-to acquire a position or a state The *pajjatā* beings will have macro-body activity and the *apajjattā* have mixed-macro-body activity as we are told in aphorism 76

The definitions of *pajjatā* and *apajjatā* in Jainism do tend to give a minimal understanding of basic molecular biology

Pajjatā is that living being which is fully developed with *nāma* karma and that living being endowed with food intake, body, sense, breath, speech and mind The *apajjatā* on the other hand is not endowed with these life processings

Aṇindiyā duvihā bādāra suhumā.
Bādāra duvihā pajjattā apajjattā. Suhumā duvihā pajjattā apajjattā - 34

There are two types of *aṇindiya* (a-sensed) living beings: *bāyāra* (gross) and *suhumā* (subtle. *sukṣma*), each of them is categorized further into two kinds: *pajjattā* (completioned) and *apajjatā* (non-completioned) - 34

Q What is the definition of *bāyāra* and *suhumā* living beings?
A. A *bāyāra* (gross) is one who has achieved fruition of *nāma* (destiny-body determiner)-karma, and a living that is contrast is a *suhumā*.

Q. What difference is there in *nāma*-karma of *bāyāra* and *suhumā*?
A. In the *bāyāra*, living beings are capable of striking or obstructing other *puggala* (matter. *pudgala*) bodies or entities. In the *suhumā*, living beings are neither capable of striking or obstructing other *puggala* bodies or entities

Q. What is the definition of *pajjatā* (completioned.*paryāpti*)?
A. The living being who has fruition and completion of *nāma*-karma is *pajjatā*.

Q. How many *pajjatā* living beings are there?
A. There are six types: *āhāra-p* (food), *sarira-indiya-p*, *indiya-p*, *ūsāsa-p* (breathing. *śvāsocchvās-p*), *bhāṣā-p* (speech) and *mānah* (mind)-*p*.

Q. What is the definition of *āhārapajjati*?
A. It is the process wherein the living being with fruition of *nāma* karma becomes capable of acquiring *puggala kandha* (aggregate of matter) and transforming it into solid and liquid groups. The required time for the completion of this process beginning with the body nucleation is one *antomuhutta* (approximately 48 minutes. *antarmuhūrta*).

Q. What is the definition of *sarīrapajjati*?
A The acquisition of *puggala* energy to transform the food into three body parts like gross, etc., solid (hard like bones, etc.) and liquid (blood, fat, semen, etc.) in one *antomuhutta* is known as *śarīrāpajjati*.

Q. What is the definition of *indiyapajjati*?
A. The acquisition of *puggala* energy capable of distributing *puggala khandha* to shape sense organs is *indiyāpajjati*. The process takes one *antomuhutta*. At this stage, objects cannot be grasped since physical sense organs are absent

Q. What is the definition of *ūsāsa-pajjati*?
A. The process of acquiring specific energy to inhale and exhale after the development of sense organs is *ūsāsa-pajjati*. The time to realize the process is one *antomuhutta*.

Q. What is the definition of *bhāṣā-pajjati*?
A. The process of acquiring quasi-karmic *puggala* to transform into four speech variforms is called *bhāṣā-pajjati*.The process takes effect following breathing development and the time to realize it is one *antomuhutta*.

Q. What is the definition of *mānah-pajjati*?
A. The acquisition of *puggala* for mind variforms developing into energy that becomes source of memory and experience is *manah-pajjati*

All these six processes are simultaneous, but are of orderly development, beginning with the conception or birth.

Q. What is the difference between *pajjati* and *prāna* ('vitality)?
A. A total and complete development of food intake, body structure and sense organ followed by breath, speech and mind is *pajjati*. In contrast, *prāna* is the medium through which the embodied soul lives in the world. *Prānas* are ten· five sense organs, power of body, mind, speech, breath and *āu* (life-span) The processes have cause and effect relationship

Q It may be admitted that *panindiya*, *āu* (*āyus*) and physical strength can also be called *prāṇa*, as death is observed in absence of any one of them Breathing, mind and speech are not *prāna* because without them, life exists in *apajjtā* (non-completioned) state.
A In absence of these three, no life is in *pajjatā* (completioned) state. Therefore, there is no contradiction in presuming them as *prāṇa*. It is said in *PP* verse 129 that *prāna* may be defined as those internal instruments that cause life in living beings, just as external *prāna* base a being as living.

Q In that case, then, is there only a nominal difference between *prāṇa* and *pajjatā*?
A No, it is not correct, as there is difference of cause and effect. The *prāṇas* are the effects of *pajjatis*.

Q. Then what is *apajjati* (non-completion)?
A The absence of full completion is *apajjati*, as opposed to 'completion.'



NOTES

1. See Dr. Jagdish P Jain Sādhak's paper "The Concept of Pajjāya in Jaina Metaphilosophy" in *Jinamañjari*, Vol.25, No 1, April 2002, Canada

SAṆṆI AND ASAṆṆI
Instinctive and Non-instinctive

Further exposition is made here about the two-sensed, three-sensed and four-sensed living beings having their *pajjatā* (completion) and *apajjatā* (non-completion) states, and also about paṇcindiya living beings which are both *saṇṇi* (instinctive) and *asaṇṇi* (non-instinctive) in nature. A *saṇṇi* living being is endowed with the mind and an *asaṇṇi* is not The mind is said to be of two kinds - *davva* (physical *dravva*) and *bhāva* (psychical) The *davva*-mind type is formed after the fruition of the angopānga (limbs and minor limbs making)-karma and the bhāva mind type is called when the process of the purification of the mind becomes effective with *kāouvasama* (destruction-cum-suppression) of *vīrva* (potency) *antarāva* (obstructing) and quasi-sense-obscuring karmas The *davva*-mind has been defined as one which is like eight-petal lotus situated in the heart.

Having defined the characteristics of these living beings, the exposition continues to state that all of them have been categorized further into *saṇṇi* (instinctive)-*pajjatā* (completion), *saṇṇi-apajjatā* (non-completion), *asaṇṇi* (non-instinctive)--*pajjatā* and *asaṇṇi apajjatā*.

Based on the above expositional explications, it is then observed that one-sensed, two-sensed, three-sensed, four-sensed and five-sensed living beings have only the first *gunattāṇa* - *micchāṭṭhi* (wrong-faith) or have been found in only the first stage of purification

The definition of *paṇcindiya* has been further explained with reference to karmic base It is noted that they begin with the first stage of purification, *micchāṭṭhi* as regards to *asanni* (non-instinctive) and up to the fourteenth purification stage of *ayogi* (actionless)-*kevalin* (omniscient), who will have only physical senses and at this stage all psychical senses have been completely destroyed and whatsoever function of them are found

The definition of aṇindiya (a-sensed) living being is further explained and defined here, as that which has destroyed all physical and psychical karmas and therefore is referred at as *Siddha*

> ***V-īndiyā duvihā pajjattā apajjattā. Tī-indiyā duvihā pajjattā apajjattā. Caurindiyā duvihā pajjattā apajjattā. Pancindiyāduvihā saṇṇī asaṇṇī. Saṇṇī duvihā pajjattā apajjattā. Asaṇṇīduvihā pajjattā apajjattā cedi - 35***

There are *vi*(two)-*indiya*, *ti*(three)-*indiya* and *cadu*(four)-*indiya* beings in *pajjattā* and *apajjattā* states; and *paṇindiya*

beings are both in *saṇṇī* and *asaṇṇī* states, which, in turn each has two types: *saṇṇi-pajjattā*, *saṇṇi-apajjattā* and *asaṇṇī-pajjattā*, *asaṇṇi- apajjattā* - 35

Q. What are the definitions of *saṇṇī* and *asaṇṇī* states?
A. A living being endowed with mind is called *saṇṇī*, and one who is not endowed with mind is called *asaṇṇī*.

There are two kinds of mind· *dravya* (physical) and *bhāva* (psychical); *dravya* mind is like eight-petal lotus situated in the heart due to the fruition of *angopanga nāma* (limbs and mini-limbs making) karma. Purification of mind due to destruction-cum-suppression of *vīryāntarāya* (potency obstructing) and quasi-sense-obscuring karmas, is called *bhāva* mind

Q Why is mind not referred to as *indiya*?
A. *Indiya* is an insignia of the embodied soul with an infinite power and yet the soul, due to karma bondage, is not able to use this power fully to know and grasp. Sense has no power role in the manifestation of mind and hence, the mind is not referred to as *indiya*.

E-indiyā vi-indiyā ti-indiyā caudrindiyā asaṇṇī-paṇcindiyā ekammi ceva micchāṭṭhi-ṭ-ṭhāṇe - 36

***E-indiya, vi-indiya, ti-indiya, caudrindiya* and *paṇcindiya asaṇṇī* beings have (or are found in) only in the first *guṇaṭṭāṇa, micchāiṭṭhi* - 36**

Q. It is also stated elsewhere in the text that *e-indiya* beings have the second spiritual stage of *sāsaṇa* (lingering)-*sammāitthi*. How can this be justified on the basis of the above aphorism?
A It can be justified, as this text has contradicted the existence of the second stage in *e-indiya* beings.

Q. When there are contradictory statements like these, how can it be called canonical?
A. The two contradictory statements cannot be called canonical. Only one of them can be canonical.

Q. How, then, to decide which of these two statements is canonical?
A. We do not have any authentic source to learn about which of these two statements is canonical. Hence, it is proper to mention both the statements.

Paṇcindiyā asaṇṇī-paṇindiyā-p-pahuḍi jāva ayogakevali tti - 37

Paṇcindiyā beings begin from the first *guṇaṭṭāṇa*, *micchāiṭṭhi* related with *asaṇṇi* (non-instinctive)-*paṇcindiyas* and up to the fourteenth *guṇaṭṭāṇa, ayogi* (non-activity) - *kevali* (omniscient) - 37

Q. The physical or psychical senses with respect to *asaṇṇī* (non-instinctive)-*paṇcindiya* to *ayogi-kevali* beings warrant clarification If *ayogi-kevalins* have physical senses, there is a discrepancy since *apajjattis* do not to have all five physical senses. (In other words, *apajjattis* would not be *pancindiya*). If they are *paṇindindiya* due to psychical senses, there will also be a discrepancy since omniscients have physical senses and not the psychical senses. Hence, can an *ajogi-kevali* be a *paṇcinindiya* being?
A. The term *paṇcinindiya* here is intended with respect to psychical senses which have been totally destroyed with no function whatsoever and therefore, no discrepancy whatsoever in the case of an omniscient. Hence, an *ajogi-kevali* is a *paṇcinindiya* being.

Alternatively, there is a karmic base for designating *ajogi-kevali* as *paṇcinindiya* being, as there is fruition of *nāma* karma and successive upward mobility in *guṇaṭṭānas* consistent with the reduction process of various karmas.

Q Who are the *paṇcindiya* class of beings?
A They are the beings who are commonly designated as five-sensed and their many sub-species such as parrots, etc., and are facilitated by *kāouvasama* (destruction-cum-suppression) *āvaraṇa* (obscuring) karmas.

Teṇa param aṇindiyā idi - 38.

There are *aṇindiyā* (a-sensed) beings beyond *e-indiya* to *paṇcindiya* -38

Q. Who is an *aṇındiyā* (a-sensed) being?

A. A living being upon complete destruction of all the physical and psychical karmas becomes an *aṇındiyā*. He is called a'*Siddha*' or Liberated.

KĀYA MAGGAṆĀ
Activity Based Investigation Method

In the exhaustive study of the aspects of living beings, the Jains have dealt it with minute details both in their physical explanations and philosophical exposition In this section as such we find the categorization of living beings in accordance with the Āgamic authority described in various forms Accordingly, the living beings are said to be in seven categories, embodied in *pudhavi-kāyiyā* (earth-form), *āu-k* (water), *teu-k* (fire), *vāu-k* (air), *vanapphai-k* (flora), *tasa-k* (mobile, *trasa*), and *akāyiyā* (formless or liberated)-forms on the basis of Karma doctrine These living beings including the *thāvara* (non-mobile, *sthāvara*) category have the fruition of their respective *nā*ma-karma

All the first four category of living beings except the *akāyia* are of two kinds, *bāyara* (macro) and *suhumā* (micro) And the flora-bodied living beings are of two kinds - *patteya* (individual) and *sādhāraṇa* (common) The former kind is further described in two categories in terms of size, as macro and micro

The *akāya* (formless or liberated) is devoid of *nā*ma-karma and *thāvara* (non-mobile)

Their respective definitions have been described in question-answer fashion All these living beings are found in only the first stage *micchāṭṭhi guṇaṭṭāṇa*

The *tasa*(mobile)-bodied living beings are further studied under two modes, *pajjatā* (completioned) and *apajjatā* (non-completioned). Description of the seven categories of living beings noted earlier have been further dealt with their respective states of physical and psychical developments

> ***Kāyāṇuvādeṇa aṭṭhi puḍhavi-kāyiyā, āu-kāyiyā, teu-kāyiyā, vāu-kāyiyā, vaṇapphai-kāyiyā, tasa-kāyiyā, akāyiyā cedi - 39***

> **In conformity with the *Āgama*, there are seven embodiments of living beings: *puḍhavi-kāyiyā* (earth-form), *āu-k* (water-form), *teu-k* (fire-form), *vāu-k* (air-form), *vaṇapphai-k* (flora-form), *tasa-k* (mobile-form. *trasa*), and the *akāyiyā* (formless or liberated) - 39**

Q what is meant by *kāyānuvādena*?

A The word *kāyāṇuvādeṇa* has been employed here by the author to mean 'in conformity with the Āgama '

Q. What is a *puḍhavi-kāyiya* being?
A. The body in the form of earth in its whole aspect is called *puḍhavi-kāyiya* (earth-form) being.

Q If so, living beings under karmic body activity cannot be *puḍhavi-kāyiyā* beings.
A. Formally, they may be called *puḍhavi-kāyiyā* beings. Alternatively, they are those who have fruition of *nāma* karma of earth-body. Similarly, the nature of *thāvara* (non-mobile. *sthāvara*), water-form, etc beings should also be understood.

Q. Those *thāvara* beings are immovable (a derivative meaning of the term *thāvara*). So, why have they not been defined in this way?
A If this definition is accepted, the air, fire and water-form beings will have to be called mobiles as they are observed to be moving and not staying in one place. It is only the derivative meaning of *thāvara*. The word placed here is in the context of karma doctrine.

Q. What is the definition of *tasa* being?
A The mobile being who acquires mode of movement due to fruition of *nāma* karma of this particular state is said to be a *tasa* living being

Q The term *tasa* is a root derivative of the word *tras*. It has the meaning of moving due to fear and so, *tasa* living beings are those who move because of fear
A This is not correct. If this meaning is admitted, living beings in the womb, in the egg, or under intoxication or asleep may not be called mobiles. Hence, *thāvara* or *tasa* living beings have been noted with respect to karma doctrine

Q. The term *kāya* is defined as *puggala* (mattergic) mass accumulated due to the activity of the self-soul. Do above definitions contradict this definition of *kāya*?
A. No, there is no contradiction whatsoever when interpreted with respect to karma doctrine. They are formally '*kāya*' due to fruition of *nāma*-karma of maturing soul of earth-body etc.

Q. Who is an *akāya* (formless or liberated) being?
A. A liberated being is a disembodied being, devoid of *nāma* karma and mobility. It is said in *PP* verse 203 that living beings become disembodied after freeing themselves of karma bond, through a fire of meditation. The process is like the gold ore giving way to metallic form

under thermogenic operation whereby separation of both internal and external impurities takes place.

> ***Puḍhavi kāyiyā duvihā bādarā suhumā. Bādarā duvihā pajjattā apajjattā. Suhumā duvihā pajjattā apajjattā. Āu-kāyiyā duvihā bādarā suhumā. Bādarā duvihā pajjattā apajjattā. Suhumā duvihā pajjattā apajjattā. Teu-kāyiyā duvihā bādarā suhumā. Bādarā duvihā pajjattā apajjattā. Suhumā duvihā pajjattā apajjattā. Vāu-kāyiyā duvihā bādarā suhumā. Bādarā duvihā pajjattā apajjattā. Suhumā duvihā pajjattā apajjattā cedi - 40***
>
> **There are *duviha* (two) kinds of earth-form beings: *bāyarā* (macro) and *suhumā* (micro), each with two types - *pajjatā*and *apajjatā*. Also, *āu* (water), *teu* (fire) and *vāu* (air) form living beings have similar categories - 40**

Q. What is the difference between *bāyarā* and *suhumā*?
A. *Bāyarā* bodies interact or strike with each other while *suhumā* bodies are non-interactive or non-striking

> ***Vaṇapphai-kāyiyā duvihā patteya-sarīrā sādhāraṇa-sarīrā. Patteya-sarīrā duvihā pajjattā apajjattā. Sādhāraṇa-sarīrā duvihā bādarāsuhamā. Bādarā duviha pajjattā apajjattā. Suhamā duviha pajjattā apajjattā cedi - 41***
>
> ***Vaṇapphai-kāyiyā* (flora-form) beings are two types: *patteya* (individual) and *sādhāraṇa* (common). *Patteya*-forms are of two categories – macro and micro, which are of *pajattā* and *apajjatā* modes - 41**

Q. What is the definition of *patteya vaṇapphai-kāyiyā*?
A. Flora with own individual or separate form or body is known as *patteya vaṇapphai-kāyiyā*.

Q. On the basis of this definition, could it be admitted that all the five types of *e-indiya* beings are *patteya-kāyiyā* beings?
A. Yes, it is desirable to admit them as *patteya-kāyiyā* beings.

Q. Does this mean that *puḍhavi* (earth-form) beings, etc. could also be qualified as *patteya-kāyiyā* beings?

A. It is not necessary. The *vaṇapphai-kāyiyā* beings are of two kinds, *patteya* and *sādhāraṇa* as noted above. Hence, they are qualified *patteya*-form beings, but there is no *sādhāraṇa-kāyiyās* in the case of *puḍhavi* (earth-form), etc., living beings.

Q. What is the definition of *sādhāraṇa vaṇapphai-kāyiyā*?
A. A non-*patteya* (non-individual) flora is defined as *sādhāraṇa vaṇapphai-kāyiyā*.

Q. Every living being individually bound with *orāliyā* (gross body. *audārika*)-karma. Due to its *puggala* (mattergy)-maturing nature, it is instrumental in transforming *vaggaṇā* (category of atoms, variforms. *vargaṇa*) into body shape. It results in different effects in different types of beings. How could these *orāliyā vaggaṇā* (gross-form quasi-karmic aggregates) cause a single-form for many living beings?
A. There is no contradiction. *Puggalas* in association with akin living beings situated in the same place could form a single-form of the many. It is a known fact that general results in a general effect.

It is said in *PP* verses 192-97,The Āgama states that *sādhāraṇa-kāya* (common-form)-beings have a common source for food and breathing. Infinite time infinite beings die in *sādhāraṇa-k* state. Similarly, when *sādhāraṇa-k* being is born, an infinite number of them is born. Numerically, the body of a single *sādhāraṇa-k* being could have a number of living beings equal to the number of liberated souls or to an infinite number of past beings.

Q. According to other canons, the *nigoya* (minute living being. *nigoda*) being is said to be *pratiṣthita vaṇapphai* (hosted flora). What is the category of such a *vaṇapphai*?
A. It has been included in *patteya* (individual) *vaṇapphai* (flora) *kāyiyā* (bodied) category.

Q. Which plants serve as substratum of *nigoya patteya vaṇapphai kāyiyāi*?
A. Thuhar, ginger, radish, etc. are substrata of *nigoya patteya vaṇapphai kāyiya*.

***Tasa-kāyiyā duvihā pajjattā apajjattā* - 42**

***Tasa-kāyiyā* (mobile-body) beings are *duvihā* (two): *pajjatā* (completioned) and *apajjatā* (non-completioned) - 42**

Q. 'Are *tasa-kāyiyā* (mobile-body) beings macro or micro?
A. *Tasa-kāyiyā* beings are only macro type; they are not micro. It is said in *PP* verse 198 that there are living beings with two, three, four and five senses

> ***Paḍhavi-kāyiyā āu-kāyiyā vāu-kāyiyā teu-kāyiyā Vaṇapphai-kāyiyā ekkammi ceya micchāi-ṭ-ṭhiṭṭhaṇe - 43***

> ***Paḍhavi* (earth), *āu* (water), *vāu* (fire), *teu* (air) and *Vaṇappha* (flora)-form living beings have (or are found in) only the first *guṇaṭṭāṇa, micchāiṭṭhi* - 43**

Q. *Micchāitthis* (wrong-faithed) are defined as those who have no faith in *Āptas* (attained Ones), the Āgamas, the Reals and realities. The propensity to have faith in the trustworthy issues is there only when one has knowledge of non-perceptive issues or entities. In view of this the earth-form etc. beings which lack knowledge and devoid of faith in *Āptas*, the Āgamas, the Reals, could be called *micchāiṭṭhis*'?
A. There is no contradiction to assume the existence of *micchāiṭṭhi* in *paḍhavi-kāyiyā* (earth-form), etc. beings with independent knowledge. Alternatively, there is a possibility of existence of the seven varieties of *micchaṭṭa* (wrongness) - absoluteness, doubt, idiotic, obstinate, reverential, inherent and reverse in *paḍhavi-kāyiyā* etc. beings. *Thāvara* (non-mobile) beings are born with these sevenfold wrongness.

Q. As already stated with reference to senses (aph.36), *e-indiya* and *vigalendiya* (deficient-sensed. *vikalendriya*) beings are *micchāiṭṭhis*. This makes one to think that *puḍhavi-kāyiyā* etc. beings have only *micchāiṭṭhi guṇaṭṭāṇa*. Therefore, is it necessary to have aphorism 43 ?
A. The aphorism is necessary for the benefit of insipid individuals who lack knowledge about senses in *puḍhavi-kāyiyā* etc. beings. Also it is necessary to have recollection.

> ***Tasa-kāytiyā vi-indiyā-p-pahuḍi jāva ayogi-kevali tti - 44***

> ***Tasa-kāytiyā* (mobile-bodied) beings beginning with that of *vi-indiya* will have the first *guṇaṭṭāṇa, micchāiṭṭhi* and up to the fourteenth, *ajogi-kevali* - 44**

Q. Who is a *thāvara* (non-mobile) being?
A. An *e-indiya* being is a *thāvara*.

Q. This aphorism does not mention this point. How could one know that *e-indiya* being is a *thāvara*?
A. It is mentioned that *vi-indiyā* etc. beings are *tasa* (mobile)-*kāyiyā*- (bodied). Naturally, this implies that *e-indiyā* being is *thāvara*.

Bādara-kāyiyā bādar-e-indiyā-p-pahuḍi jāva ajogi-kevali tti - 45

Beginning from *e-indiya* (wrong-faith) up to *ajogi-kevali guṇaṭṭāṇa* living beings are *bāyara* (macro) - 45

Q. It has been said in aphorism 40 that from earth-form to flora-form beings are *bāyara* as well as *suhamā*. Then what is the purpose of including *bāyara-e-indiya* in this aphorism?
A. It is included to embody *patteya* (individual) *vaṇapphai*-(flora-)-*kāyiyā* (forms) and therefore, it indicates that *patteya vaṇapphai-kāyiyā* are of *bāyara* state Thus, it necessitates its inclusion

Q. Since macro-ness of the above categories is directly perceived, why its inclusion?
A The aphorism not only indicates that these beings are only macro, but also reaffirms and reminds that they are not micro.

Teṇ param-akāyiyā cedi - 46

Beyond the *tasa* (mobile) and *thāvara* (non-mobile) *kāyiyā* beings, there are *akāyiyā* (body-less) beings - 46

Q Who is an *akāyiya* being?
A. The *mokśi* (liberated) is an *akāyiya* who has no physical body and hence no activities.

Q. The word *iti* is sufficient to indicate the end of an aphorism. Why is, then, there is an additional word *ca* (heading of a topic)?
A. *Ca* indicates the end of topic, the investigation door on embodiment, here reaches the end.

★★★★★

JOGA MAGGAṆA
Activity Based Investigation

The investigation method to further classify living beings has been focussed on the kind of their activities. In Prākrit language, the word *joga*, the abstract noun, means activity along with its force in the realm of karma bondage. *Jogi* is common noun. The word *ajoga* is the opposite of *joga*. Their respective equivalents in Sanskrit are *yoga* and *ayoga*

In Jainism, three types of activities have been enumerated, under which living beings have been further classified. The three activities are -- *maṇajoga* (mental activity), *vacijoga* (vocal activity) and *kāyajoga* (physical or body activity). Their definitions, characteristics and attributes have been elaborated in the presentation.

Jogāṇuvādeṇa atthi maṇajogī vacijogī kāyajogī cedi - 47

In conformity with the Āgama in reference to '*joga*' (activity), there are three kinds of living beings: *maṇa* (mind)-*jogī*, *vaci* (vocal)-*jogī* and *kāya* (body)-*jogī* - 47

Q. Why are two words *ca* and *iti* used in this aphorism?
A. The word *iti* indicates the ending of an aphorism while *ca* indicates collocation in order to express that there are only three such activities.

Q. What are the definitions of *maṇ-joga*, *vaci-j* and *kāya-j*?
A. *Maṇ-joga* is that effort which brings psychical mind into being. *Vaci-j* is that effort or action which produces speech. *Kāya-j* is that effort which leads the body to physical activity.

Q. Does the propensity of these activities occur simultaneously or not?
A. Definitely does not occur simultaneously. If one admits these threefold activities of soul simultaneously, then there would be no activity at all.

Q. In some cases, these threefold activities are observed simultaneously?
A. In some cases, it may be so. Effort for these activities can never be simultaneous since the Āgamas do not mention in that way.

Q. The effort always follows intelligence and *maṇ-j* precedes intelligence. Is *maṇ-joga* concurrent with other activities?
A. It is not. The cause and effect are always sequential.

Ajogi cedī - 48

There are also living beings without activity - 48

It is said in *PP* verse 243 that they are Jinas, who have no activity but infinite potency that is neither associated with auspicious nor inauspicious activities which cause *pāva* (demerit. *pāpa*) and *puṇṇa* (merit. *puṇya*).

Maṇajogo cauvviho, saccamaṇajogo mosamaṇajogo saccamosa-maṇajogo asaccamosa maṇajogo cedī - 49

***Maṇajogo* is *cauv* (four) *viho* (kinds): *sacca* (truth. *satya*), *mosa* (non-true or false. *mṛṣā*), *sacca-mosa* (true-cum-false), and *asacca-mosa* (non-true-cum-non-false) - 49**

Q. What are the definitions of sacca (truth), mosa (false), sacca-mosa (true-cum-false) and asacca-mosa (non-true-cum-non-false) of maṇajoga?
A *Sacca maṇajoga* is the activity the mind is engaged in true entities or reals and the opposite of this is *mosa maṇajoga* The activities that arise from them are *saccamosa maṇajoga.* It is said in *PP* verse 218 that *sacca-maṇajoga* is defined as that which engages itself in true entities and modes of existence The opposite of this is *mosa maṇajoga. Sacca-mosa maṇajoga* is due to the propensity of *sacca-mosa-maṇa* (true-cum-false mind). The propensity that is different from that of *sacca-mosa-maṇa* (true-cum-false mind) is *asacca-mosa maṇajoga* (non-true-cum-non-false mental activities)

Q Do the combination of true and false *manajogo* produce *asacca-mosa maṇajoga*?
A. No, it is not correct The combination of these activities leads to a third kind called *saccamosa maṇajoga.*

Q Then, how is the fourth kind of mental activity different from others?
A. Vocal activity is endowed with propensity of the mind, preceded by its activity, causes true speech. Also caused in similar fashion are false and true-cum-false speeches. Thus the *asaccamosa maṇajoga* is different from other three types.

Q. What is the flawless meaning of *asacca-mosa maṇajoga*?
A. A dual mind is engaged in both true and false activities. An *anubhaya* (non-dual) mind is mostly definitive and decisive. It is said in *PP* verse 219 that mind not associated with either true or false is called *anubhaya* (non-dual)-*mana* (mind) and its propensity is called *aṇubhyamanoyoga* (non-dual mental activity).

> ***Maṇajogo saccamaṇajogo asaccamosamaṇajogo saṇṇi-micchāiṭṭhī-p-pahuḍi jāva sajogikevali tti - 50***
>
> **The general *maṇa, saccamaṇa and asaccamosamaṇa joga* are found in *guṇaṭṭāṇa* beginning from the first *saṇṇi-micchāiṭṭhi* (instinctive wrong-faith) up to thirteenth, *sajogi-kevali* (dynamic omniscient) - 50**

Q. From where does this general *maṇajoga* arise?
A Commonly arises from the mental activity found in the four: *sacca, mosa, sacca-mosa* and *asacca-mosa* conditions.

Q What is the commonality here?
A. Commonality is the similarity of mind common to all mental activities

Q. Do the words of omniscient create doubt and indecision among his listeners?
A. Two factors are doubt and indecision. Infinite entities and absence of *khaya-uvasama* (destruction-cum-suppression) of *ṇāṇāvaraṇa* (knowledge-obscuring) karma are possible causes of doubt and indecision.

Q. Words of the Jinas are non-lettered and hence, their sound is in only one-form. Would truth and *anubhaya* (non-duality), then, become two-forms?
A. Words of the Jinas are lettered and *not non-lettered* and they always referred to the word *syat* (in some respect).

Q. If the words are lettered, are they in the form of a single language, or in the form of all languages.
A. There is no contradiction, it being in the form of all languages, with rows of orderly letters for the easy understanding for all living beings.

Q How could this language, then, be in the form of sounds?
A. The words of the Jinas are not only in the form of a specific language, but also in the form of sound.

Q. Since the omniscient has *atindiya ṇāṇā* (supra-sensual knowledge), is there mind?
A. Omniscients do possess physical mind.

Q. If it is admitted that the omniscient possess physical mind, would it be functioning one?
A. Since there is no *khaya-uvasama* (destruction-cum-suppression) of knowledge, functioning of the mind in an omniscient is absent. However, there is an effort to cause the physical mind since there is no obstructing agent.

Q. When there is an effort to cause physical mind in an omniscient, why does it not perform its function?
A. Assisting cause of knowledge to mind is due to absence of karma, destruction-cum-suppression. It is the functionless nature of the physical mind of an omniscient.

Q When there is no existence of psychical mind in an omniscient how could there be *sacca* (true) and *anubhaya* (non-dual) speech?
A. This two-fold speech of the mind in an omniscient is formally stated. They are respectively due to engagement of mind in true entities or Reals and true and false mental activities having doubts and indecision.

Mosamaṇajogo saccamosamaṇjogo saṇṇi-micchāiṭṭhi-p-pahuḍi jāvakhīṇa-kasāya-vīyarāya-chadumatthā tti - 51

False and true-cum-false mental activity are found in purification stage beginning with instinctive wrong-faith up to *khīṇa-kasāya* (passions-destroyed) *-vīyarāya* (detached) *chadumattā* (non-omniscient) - 51

Vacijogo cauvviho-saccavacijogo, mosa vacijogo, saccamosavacijogo asaccamosa-vacijogo cedi - 52

***Vacijoga* (vocal activity) has *cauv* (four) *viho* (kinds): *sacca* (true), *mosa* (false), *sacca-mosa* (true-cum-non-true or dual) and *asaccamosa* (non-dual or non-true cum-non-false) - 52**

Q. Why an identical nomenclature for *vaci* (vocal) and *mana* (mental) activities?

A. It is because speech originates from four types of mental activities, and hence, the nomenclature. It is said in *PP* verses 220-221 propensity caused due to tenfold true speech is called *saccavacı-j* (true vocal activity) and the reverse is *mosavoci-j* (non-true vocal activity). *Saccamosa vaci-j* (dual vocal activity) is the result of true and false speech. The opposite is *asaccamosa vaci-j* (non-dual). Thus, speech or language of *asaṇṇi* (non-instınctive) and language of calling etc. of *saṇṇi* (instinctive) beings is non-dual in nature.

> ***Vacijogo asaccamosa-vacijogo vī-indiyā- p-pahuḍi jāva sajogi kevali tti - 53***
>
> **[General] and *asacca-mosa vaci-j* (non-dual vocal activity) are found in *guṇaṭṭāṇas* beginning from the first, *di-indiya* beings up to thirteenth, *sajogi* (dynamic) *kevali* (omniscient) - 53**

Q. It is stated earlier that non-dual speech arises out of non-dual mind. If so, how to explain non-dual speech in *di-indiya* (two-sensed) beings which are said to have no mind?

A It is not an absolute rule that all speech will arise through mind only If it is so concluded omniscient will have no psychical mind and, hence, will have no speech.

Q. *Vıgalindiya* (sense-deficient) beings devoid of mind cannot achieve knowledge and so, would there be speech without knowledge?

A It is not an absolute rule that knowledge arises only due to mind. If so concluded, it means that knowledge will not arise from all senses. It is also not correct to say that mind is an auxiliary cause of sight-sense etc., since knowledge assisted by soul arises from all senses.

Q. Does knowledge arise only through mental activity in the case of mind-endowed beings?

A. If this is admitted, there will be discrepancy with reference to omniscient (who is said to have no mind).

Q. Is it then that a mind-endowed being will have *khaya-uvasama* (destruction-cum-suppression) knowledge due to mental activity only?

A. Yes, it is correct.

Q. If it is so, how the earlier statement 'speech arises due to mental activity' is consistent?
A. This statement has been made under the formal consideration that mental knowledge is mind.

Q. How is that the speech of *vigal* (sense-deficient)-*indiya* being is *asacca-mosa* (non-dual)?
A. Since the speech of such beings is due to indecisive form of knowledge, it is *asacca-mosa*.

Q. Why it is said that the speech of *vigalindiya* being is due to indecision when actually there is decision in speech-sound form?
A One is not in a clear position about the sense of *vigalindiya* speech. Hence, it has been said that it is due to indecision.

> ***Sacca-vacijogo saṇṇimicchāṭṭhi-p-pahḍi jāva sajogikevali tti - 54***
>
> ***Saccavaci-j*** **(true vocal activity) is found in the first *guṇaṭṭāṇa*, *saṇṇimicchāiṭṭhi* (instinctive wrong-faithed) up to the thirteenth, *sajogi kevali* (dynamic omniscient) - 54**
>
> ***Mosavacijogo saccamosa vacijogo saṇṇimicchāiṭṭhi-p-pahḍi jāva khiṇā-kasāya-vīyarāya chadumatthā tti - 55***
>
> ***Mosa*** **and *sacca mosa vaci joga* begin from first *guṇaṭṭāṇa saṇṇimicchāiṭṭhi* up to *khiṇa-kasāy-vīyarāya* (passionless-detached) *chadumattha* (non-omniscient) - 55**

Q How could the speech of *vīyarāya chadumattha* be untrue?
A Because, ignorance, cause of false speech that could continue up to the twelfth *guṇaṭṭāṇa*, has been attributed to them. It is for the same reason dual vocal activity has also been indicated there.

> ***Kāyajogo sattaviho-orāliya-kāyajogo, orāliya-missa-kāyajogo, veuvviya-kāyajogo, veuvviya-missa-kāyajogo, āhārakāya-jogo, āhāra-missakāyajogo, kammaiya-kāyajogo cedi - 56***
>
> ***Kāyajogo*** **(body activity) has *satta* (seven) *viho* (types): *orāliya* (macro physical body. *audārika*), *orāliya-missa* (macro mixed physical body), *veuvviya* (proteable or polymorphic) and *veuvviya-missa* (proteable mixed), *āhāra***

(translocation-body), *āhāra missa* (mixed translocation-body) and *kammaiya* (karmic) body activities - 56

Q. What are the definitions of *orāliya* (macro) and *orāliya-missa* (macro mixed) activities?

A. *Orāliya-kāyajoga* (*audārıkāyayoga*) is the effort that causes vibrations in space points out of body energy. *Orāliya-missa-kāyajoga* is the effort that causes vibrations in the space points due to energy derived from physical and karmic body aggregates. *PP* verses 210-231 give a similar description. There are many synonyms of the word *udāra* (physical), all meaning largeness. The body produced in large and tangible form is physical body, and the activity of the body until completely developed is *orālıya-missa-kāyajoga* (macro mixed physical body activity).

Q. What are the definitions of *veuvviya* (protean) and *veuvviya-missa* (protean mixed) body activities?

A. *Veuvviya-kāyajoga* is the effort that causes vibrations from a protean body. *Veuvviya-missa-kāyajoga* is by the energy borne out due to protean aggregates and karmic substances. It is said in *PP* verses 232 and 234 that protean body is empowered with many attributes and prodigies. When the protean body is not fully and completely developed, it is called *veuvviya-missa-kāyajoga* (mixed protean body activity).

Q. What are the definitions of *āhāra* (translocation-body) and *āhāra missa* (mixed nourishment) body activities?

A. *Āhārakāya-joga* is that through which soul receives fine energies. This body has a length of one *hasta*, H (1 H = 1.5 ft. = approx. 46 cm). Its color is conch-like white and has a symmetrical configuration. Because of its fineness, it neither collides nor burns or pierces while moving like a protean body. The energy produced by *āhāra-joga* in association with karmic aggregates is *āhāra-missakāyajoga*. It is said in *PP* verses 239-40 that *āhāra-joga* is found in ascetic stage (sixth) who goes to an omniscient to clarify and clear his doubts about Āgamic thought and achieves greater knowledge. When *āhāra-joga* is not fully developed, it is *āhāra-missakāyajoga*.

Q. What is *kammaiya-kāyajoga* (karmic body activity)?

A. Karmas are the karmic body, with eight types of aggregates. Karma in this context should be taken to mean physique-making karmic body and hence, karmic body activity. Thus, vibrations of soul space points

due to energy of a single karma species without other body aggregates is *kammaiya-kāyajoga*. It is said in PP *verse* 241 that aggregate of eight karmas is called karmic body. It may also be defined as that body which is due to fruition of physique-making karma. This karmic body activity lasts for one, two or three *samayas* (smallest unit of time) only.

Orāliya-kāyajogo orāliyaamissa-kāyajogo tirikkhā-maṇussāṇam - 57

***Orāliya-kāyajoga* (physical body activity) and *orāliya missa-kāyajoga* (mixed-physical body activity) are present in *tirikkhā* (sub-humans) and *maṇussā* (humans) - 57**

Veuvviya-kāyaogo veuvviyamissa-kāyajogo deva-ṇeraiyāṇam - 58

***Veuvviya-kāyaoga* (protean body activity) and *veuvviya missa- kāyajoga* (mixed protean body activity) are present in *deva* (celestials) and *neraiyas* (infernal) beings - 58**

Q. *Tirikkhā* (sub-humans) and *maṇussā* (humans) are also said to be of *veuvviya-kāya* (protean body). How would this statement be validated?
A *The orāliya* (physical) body is of two kinds: protean and non-protean. It is the protean physical body which has been stated for sub-humans and humans. This is found in celestials and infernal only.

Āhārakāyajogo āhāra missa-kāyajogo sanjadāṇa-miḍḍhipattāṇam - 59

***Āhārakāyajoga* (translocation-body activity) and *āhāra missa-kāyajoga* (mixed-translocation- body activity) are present in the sixth *sanjadā* (restraint) purification stagers endowed with prodigies only - 59**

Q. The types of prodigied restrained beings indicated here are *āhāraka* (translocational) or *veuvviya* (protean. *vikriyāka*). In the first case, there is a logical see-saw flaw as they cannot be admitted as endowed with prodigy until they acquire *āhāraka* body activity. Until endowed, there cannot be *āhāraka* prodigy. Similarly, protean body beings do not achieve prodigies simultaneously. If this is admitted, those endowed with *āhāraka* prodigy should also have telepathic knowledge, which the Āgamas contradict.

A. There is no flaw in the first case as they are endowed beings. Specifically restrained beings only acquire this prodigy.

Alternatively specific energy of *āhāraka* body is due to specific restraint. Thus, there is no flaw of see-saw in this case. Similarly, there is no flaw in the second case, as there is no rule contradicting simultaneity of prodigies The Gaṇadharas are endowed simultaneously with seven prodigies.

Q. Is there a contradiction in the occurrence of telepathic knowledge with *āhāraka* prodigy?
A. There may be such a contradiction, but it cannot be admitted as logic does not contradict the simultaneous existence of other prodigies along with *āhāraka* prodigy. It will lead, otherwise, to canonical chaos.

> ***Kammaiya-kāyajogo vigghagai-samāvaṇṇāṇam kevalīṇam va samugghādagadāṇam - 60***
>
> ***Kamma* (karmic) *kāyajoga* (body activity) is found in beings under *vigghagai* (trans-migration) and *samugghāda-gadāṇam* (karma projecting omniscient) - 60**

Q. What is the definition of *viggahagai* (trans-migration. *vigrahagati*)?
A. The transmigration motion of body after death to acquire new living body is *vigghagai*. Alternatively, *viggaha* also means obstruction to acquire quasi-karmic mattergies. The fact is that worldly being always receives karmic and quasi-karmic mattergies while living During the transmigration, no quasi-karmic mattergies but only karmic are received. Thus, it may also be defined as that motion during which there is obstruction to acquire quasi-karmic mattergies.

The *Āgama* notes four types of *vigghagai,* motion from one destiny to another: motions of arrow, hand-throw, plough-shape and kine urination. The first motion is straight without any bends; takes one *samaya* to complete the motion. Other three are curved or with bends; hand-throw type with one bend takes two *samayas*, plough-shape type with two bends takes three *samayas* and kine urination type with three curves has four *samayas* to complete the motion. The karmic body activity is found only in the first three types of motions -- arrow, hand-throw, plough-shape.

Q. Why motion has a maximum of three bends only?
A. Rows of space points in high and low or oblique directions situated in the middle of the universe are called *śreṇis* (series). Living beings during motion follow these series of space points. and hence, they take curved motion also, and more over, there is no destination which require more than three bends to reach No more than three bends are required to reach the destination.

Q. What is a *samugghāda- gadāvaṇṇa* (karma projecting) omniscient?
A. The gradual decrease of time and depth of karma bonding is *udghāta*. The process of karma destruction in right manner is *samudghāta*. The omniscient undertaking this karmic projection process is known as *samudghāta-gata* omniscient .

Q It is to be noted whether projection process in an omniscient is with a cause or without a cause It cannot be without cause; otherwise, it will make liberation of omniscient possible with projection process only This cannot be so, as it will contradict the Āgama, which specifies a maximum of twenty omniscients, would be undergoing the process during a period of two to nine years. Hence, there would be no *samudghāta* without a cause.

The projection with cause is also not tenable. If it is said that dissimilarity in the duration of three non-destructive and lifespan karmas may be the cause of their projection, it is also not correct. Because, the Āgama states that all karmas do not have similar positions in the last stage of twelfth *guṇaṭṭāna* Thus, there is possibility that all omniscients may undergo *samudghāta* process
A. Noted saint-scholar Yativṛṣabha opines that all omniscients attain liberation with *samudghāta* only, as there is no similarity in the duration of non-destructive karmas in the final moments of twelfth stage. Some scholars noting rule of twenty omniscients undergoing *samudghāta*, point out that some omniscients would undergo *samudghāta* and some would not.

Q. Which omniscients do not undergo *samudghāta* process?
A. Only those whose worldly life is the same as the duration of three *aghāi* (non-destructive. *aghātiya*) karmas like *vedaniyā*, etc., do not undergo *samudghāta*. The rest would undergo *samudghāta*.

Q What are the causes of termination of worldly life?

A. There are several causes: scriptural knowledge and faith in it; omniscient *samudghāta*, and similar volition. These factors, however, are not there in all living beings. All living beings do not have the same duration in their three *aghāi* (non-destructive) and *āu* (life-span) karmas. Many living beings equalize the duration of their karma with their life-span karma without *samudghāta* and some with *samudghāta*. The final termination takes place only after crossing the ninth *guṇaṭṭāṇa*.

Q. Would there be no final termination of worldly life if all living beings have similar volitions?
A. Despite the fact of similar volitions in living beings, the final termination of worldly life takes place due to specific auspicious volitions at the time when *āu* karma has an *antomuhatta* (48 minutes. *antarmuhārta*) duration only.

Q. Not many [Jain theologians or philosophers] have explained the final termination of worldly life in this way. Then, why this explanation cannot be taken as contradictory to canons?
A The contradiction may be looked with respect to [these theologians or philosophers] who follow this text exclusively with reference to time interval of two to nine years in the case of *sajogis*.

Q. There is a canonical proclamation which points out that once omniscience is achieved life-span is to last only six months for liberation; and others may attain liberation with or without projection. Why this proclamation is not accepted?
A. Because of lack of canonical or logical support. Moreover, it is stated that liberation without projection should be under equal duration of *nāma*, *goṭra* and *vedaniya* karmas with that of the duration of *āu* karma. The other living beings attain liberation with projection only.

This statement cannot be taken as the cause for undergoing or not undergoing projection because there is contradiction between the sameness of duration through similar volitions and duration of *āu* karma. The reason for this is that minimum duration of three non-destructive karmas of all living beings is found to be equal to the innumerableth part of *paliovama* (*palyopama*) of years at the final moment of twelfth *guṇaṭṭāṇa* while *āu* karma may have longer larger time unit. Therefore, of disputed statement in all probabilities appears to be incorrect and unjust.

Q. The sacred scriptures are not subject to logic, and therefore, not appropriate to contradict the above statement.
A. It is not definite whether these statements are scriptural. However, if they are proven to be scriptural, they may be admitted

Kāyajogo orāliya-kāyajogo orāliya missa-kāyajogo e-indiya-p-pahuḍi jāva sajogikevali tti - 61

***Kāya* [general], *orāliya* (physical) and *orāliya missa* (physical-mixed) body activities are found from *e-indiya* up to *sajogi kevali guṇaṭṭāṇa* - 61**

Q. This aphorism indicates that there will be mixed body activity even in fifth stage of partial restraint and up to the twelfth stage.
A. As aphorism 76 states that *orāliya missa* body activity is found only in *apajjattā* (non-completioned) beings, the above possibility does not arise.

Veuvviya-kāyajogo veuvviyamissa-kāyajogo saṇṇi-micchāi-ṭṭhi-p-pahuḍi jāva asanjadā-sammāi-ṭ-ṭhi tti - 62

***Veuvviya* (protean) and *veuvviyamissa* (mixed protean) body activities are found from *saṇṇi micchāiṭṭhi* (instinctive wrong-faith) up to *asanjadā sammāiṭṭhi* (non-restrained right-faith) - 62**

Q According to this aphorism, *veuvviya missa kāyajoga* (protean mixed body activity) has to be admitted in the third *guṇaṭṭāṇa*.
A. As to be noted later in aphorism 83, *pajjatā* (completioned) beings as a rule are in the third *guṇaṭṭāṇa*, *micchāsammāiṭṭhi* (right-cum-wrong-faith) and also, as aphorism 77 notes, living beings with *veuvviya missa kāyajoga* (mixed protean body activity) are in *apajjatā* (non-completioned) state. These aphorisms therefore indicate that there is no *veuvviya missa kāyajoga* in the third *guṇaṭṭāṇa*.

Āhārakāyajogo āhāra missa kāyajogo ekkamhi ceva pamatta-sanjadāṭṭhāṇe - 63

***Āhārakā* (translocating-body) and *āhāra missa* (mixed translocating-body) activities are found *ekkamhi* (in only one *ṭṭāṇa*), the sixth *guṇaṭṭāṇa* of *pamattā sanjadā* (non-vigilant restrained) - 63**

Q. Why is there no *āhārakā* activity in the seventh *guṇaṭṭāṇa*?
A It is because *apamattā sanjamā* (vigilance restraint) being is different from *sanjamā pamattā*.

Q. What are the efficient causes for *āhārakā* activity?
A. The cause is *pamattā* (negligence) and its activity would not be there in an *apamattā* (vigilant) being.

> ***Kammaiya-kāyajogo e-indiya-p-pahuṇi jāva sajogi-kevali tti - 64***

> **Karmic body activity is found from the first *guṇaṭṭāṇa*, *e-indiya* being up to the thirteenth *guṇaṭṭāṇa* of *sajogi-kevali* - 64**

Q. Does this aphorism indicate that there would be karmic body activity beginning with *deśviraya* (partial. *deśavirata*) up to *khiṇa kasāya* (passionless) *guṇaṭṭāṇa*?
A It is said later in aphorism 90 that as a rule that living beings in *sanjadāsanjadā* and *sanjadā* (partial and total restraint) stage become *pajjatta*. This indicates that there is no karmic body activity in these *guṇaṭṭāṇas*. *Pajjattā* beings also do not have karmic body activity, except in the ones in extrication process.

Q. Why is there no karmic body activity among *pajjattās*?
A. Because, there is no transmigration motion in them. So, no karmic body activity (see also aph. 60).

Q. As gods and *vidyādharas* have *viggahagai* (transmigration motion) with bends, do they have karmic body activity?
A. Yes, living beings after death transmigrate with curved motion to acquire a new body and hence, *kāyajoga* is there.

> ***Maṇajoga vacijogo kāyajogo saṇṇi-micchāiṭṭhi-p-pahuḍi jāva sajogikevali tti - 65***

> **The mental, vocal and bodily activities are found in living beings beginning with *saṇṇi micchāiṭṭhi* (instinctive wrong-faith) up to *sajogi kevali guṇaṭṭāṇa* - 65**

Q. *Kāyajoga* is observed in *e-indiya* living beings also. Then why it is said to start from *saṇṇi micchāiṭṭhi paṇcindiya* beings?
A. Here, *kāyajoga* is to mean that which does not occur without either *maṇa* or *vaci jogas* (mental and vocal activities). That is why it has been qualified with the term *saṇṇi* (instinctive) *paṇcindiya* ones'.

Vacijogo kāyajogo vī-indiya- p-pahuḍi jāva asaṇṇi-pancindiyā tti - 66

Vocal and body activities are found in the living beings beginning with *di-indiya* up to *asaṇṇi paṇcindiyā* (non-instinctive five-sensed ones) - 66

Q. Does the statement of this aphorism stand scrutiny since both vocal and body activities are also found in the other *saṇṇi* (instinctive) beings?
A. The higher living beings have all the three activities. But, both vocal and bodily activities are observed only up to *asaṇṇi* state.

Kāyajogo e-indiyāṇam - 67

There is bodily activity in *e-indiya* beings - 67

The special meaning is that *e-indiya* (one-sensed) beings have only body activity Body and vocal activities begin with *di-indiya* (two sensed) ones up to *asaṇṇi paṇcindiyā* (non-instinctive five-sensed) beings Other living beings have all the three activities.

Maṇajogo vacijogo pajjattāṇam atthi apajjattāṇam ṇatthi - 68

Mental and vocal activities are found only in *pajjattis* (ccompletioned beings) and not in *apajjattis* (non-ncompletioned beings) - 68.

Q Is there any contradiction in the view that *apajjattā* state has mental and vocal activity, in relation to destruction-cum-suppression of karma level?

A. Yes, destruction-cum-suppression of karma has relation with reference to activities of mind and speech.

Q. Since *pajjatti* has only one activity at a time, could there be simultaneously two activities?
A There is this possibility despite the fact that it will have one activity at any intended time. Alternatively, it can be said that the other two activities exist in a capacitate form

Kāyajogo pajjattāṇam vi atthi apajjattāṇam vi atthi - 69

Body activity is there in *pajjattis*; it is there in *apajjattis* also - 69

***Cha pajjattīo, cha apajjattīo - 70*[1]**

There are six *pajjattīs* (completions, *paryaptis*) and six *apajjattīs* (non-completions) - 70

Saṇṇi-micchāi-ṭṭhi-p-pahuḍi jāva asanjadā-sammāi-ṭ-ṭhi tti - 71

***Pajjatti* state is found from *saṇṇi-micchāiṭṭhi* (instinctive wrong-faith) *paṇcindiya* (five-sensed beings) up to *asanjadā* (non-restrained) - *sammāiṭṭhi* (right-faith) stage - 71**

Q Does this mean that third stage *sammāmicchāiṭṭhi* will also have all six *pajjattis* (completions)?
A As there is no non-completion period in the third stage, all the six *pajjatis* are there.

Q. Why is there no six *pajjattis* beginning from the *desavirava* (partial restraint *desavirati*) *guṇaṭṭāṇa*?
A Since full development takes place only during the last *samaya* of *apajjattā* condition, full development of six *pajjattis* is not there in fifth or higher *guṇaṭṭāṇas*. It occurs only up to the fourth *guṇaṭṭāṇa*.

Panca pajjattīo, panca apajjattīo - 72

There are five *pajjattīs* (completions) and five *apajjattīs* (non-completions) - 72

Q. Since six *pajjattis* have been enumerated earlier (in aphorism #72), why it is repeated again?
A. This is to state and show that some living beings have six *pajjatis* while some have only five.

Q. In that case, which are these five *pajjattis*?
A. Of the stated six, the mind has been excluded here from any consideration.

Vī–indiya-p-pahuṇi jāva asaṇṇi-paṇcindiyā tti - 73

The five *pajjatis* beginning in *vī-indiya* (two-sensed) up to *asaṇṇi-paṇcindiya* (five-sensed non-instinctive) are found - 73

Q. The function of the mind is knowledge. Since *vikalendiyas* (sense-deficient) beings also have knowledge, are they devoid of mind?
A. The observable knowledge with reference to functioning of mind in *vikalendiva* beings is unproven and untrue.

Q. Is knowledge the function of the mind in humans?
A. Yes, it is the function of their minds.

Q. If this is accepted, why is it not admitted that knowledge of a *vikalendiya* being is also the function of the mind?
A Comparison of the quality of observable knowledge in different categories of living beings is not possible. Hence, observable knowledge in a *vikalendiya* being cannot be admitted as function of the mind.

Q How does one learn that there is no mind in a *vikalendiya* being?
A. The learning comes from the sacred scriptures.

Q How can one admit the total authenticity of the sacred scriptures?
A Just as direct perception is admissible as customary, the authenticity of the sacred scripture can also be admitted as natural

Cattāri pajjattīo cattāri apajjattīo - 74

There are four *pajjattīs* and four *apajjattīs* - 74

Q. Which are these four *pajjattis*?
A. Of the stated six, speech and mind are not taken into consideration here Thus *āhāra* (food), *kāya* (body), *indiya* (sense) and *ūsā* (breathing. *ucchāsa*) are the four *pajjatis* (completions).

E-indiyāṇam - 75

***E-indiya* beings have the above four *pajjattis*: *āhāra* (food), *kāya*, *indiya* and *ūsā* (breathing. *ucchāsva*) - 75**

Q. Are *e-indiya* beings found to have *ūsā*?
A. It is correct. The Āgama has stated the existence of *ūsā* in *e-indiya* beings.

Q. In that case, is the Āgama not contradicting with direct observations?
A. The contradiction is possible to admit only in case of supra-sensual perception, which has the capacity of direct cognizance of all entities. Sense-based perception is incapable. In such cases, perception by senses cannot be admitted.

Orāliya-kāyajogo pajjattāṇam, orāliya-missa-kāyajogo apajjattāṇam - 76

***Pajjattis* have *orāliya kāya joga* (macro body activity) and *apajjattis* have *orāliya-missa* (macro- mixed) body activity - 76**

Q. When sub-humans or humans develop total and complete bodies, are they *pajjattā* living beings?
A Yes, it is correct.

Q. What are the definitions of *orāliya kāya joga* (physical body activity) and *orāliya missa kāya joga* (physical- mixed- body-activity)?
A When vibrations of soul space points are by the support of *pajjattā* body energies, it is *orāliya kāya joga*. When vibrations of soul space points are by *apajjatā* body karmic aggregate energies, it is *orāliya missa kāya joga*.

Q. Why there is no admission of *orāliya missa kāya jogo* in *pajjattis* since karmic body exists therein too? The presence of physical and karmic body aggregates will cause space point vibrations in soul.
A. It is a fact that there is a karmic body in *pajjattā* state, but it is not formally cause of soul space point-vibrations.

Q. If vibrations are the causes of karma-bonding, moving clouds could also have this karmic bondage.
A. No, it is not correct. Because, karma-bonding or influx is caused by the conscious vibrations of the soul space points. Clouds are neither conscious nor their vibrational movements are caused by karma.

> ***Veuvviya-kāyajogo pajjattāṇam, veuvviya-missa-kāyajogo apajjattāṇam* - 77**
>
> ***Pajjattis* have *veuvviya kāya joga* (protean body activity) and *apajjatta* beings have *veuvviy missa kāya joga* (protean mixed body activity) - 77**
>
> ***Āhāraka-kāyajogo pajjattāṇam, āhāraka-missa-kāyajogo apajjattāṇam* - 78**
>
> ***Pajjattis* have *āhāraka-kāyajoga* (translocating-body activity) and *apajjattā* beings have *āhāraka missa-kāyajoga* (mixed-translocating-body activity) - 78**

Q A monk only has the *āhāraka* activity in *pajjattā* state How could then be there *āhāraka-missa-kāyajoga* in *apajjatā* state?
A It is correct. A monk has *āhāraka* activity in *pajjattā* state with respect to a full-body development, is *apajjatā* in relations to completions but of *āhāraka* body development

Q Can there be a simultaneous existence of *pajjattā* and *apajjattā* characters?
A No, it is not

Q. Why then there will not be contradiction with earlier statement?
A The *āhāraka* activity, in this case, has *pajjattā*(completioned) character with respect to the meaning of its form.

Q. How could a monk practice restraint in *apajjattā* state with destruction of his gross-body related completions and yet fully develop his *āhāraka* body-related completion?
A Restraint means to check *āsava* (karmic influx. *aśrava*); it can co-exist even under weak activities. If weak activity and restraint are co-existents and taken to be contradictory, there would be non-restraint in

the extrication process of the omniscient. Hence, it is said the omniscient also has mixed body activity in *apajjattā* state.

Q. Why is there no contradiction of this statement (aphorism. 90) which states that beings in *sanjadāsanjadā* and *asanjadā* (partial and total restraint) stage are only *pajjattās*?
A. The statement is a substantive standpoint and therefore, validated with respect to gross body completions despite *apajjattā* state in *āhāraka* body.

Q. Does karmic body activity occur only in *pajjattā* or *pajjattā* non-state, or in both the states?
A. Aphorism 60 states that karmic body activity is in all destinies under transmigration or extrication process of the omniscient. It means that karmic body activity exists only in *apajjattā* state.

> ***Ṇeraiyā micchāi-ṭ-ṭhi-asanjadā-sammāiṭṭhi-ṭ-ṭhāṇe siyā pajjattā siyā apajjattā - 79***
>
> **Infernal in *micchāiṭṭhi* and *asanjadā* (non-restraint. *avirati*) *sammāiṭṭhi guṇaṭṭāṇas* may be both in *pajjattā* and *apajjattā* states - *79***
>
> ***Sāsaṇa-sammāiṭṭhi-sammāmicchāiṭṭhi-ṭ-ṭhāṇe ṇiyamā pajjattā - 80***
>
> **Infernal in *sāsaṇa* (lingering) *sammāiṭṭhi* and *sammā micchāiṭṭhi guṇaṭṭāṇas* have only *pajjattā* state - 80**

Q. Why *sāsaṇa sammāiṭṭhi* and *sammā micchāiṭṭhi* beings are not born in hell?
A. Because, they do not have the inauspicious volition that triggers their birth in hellish destiny.

Q. Why is there no such volitions in them (*sāsaṇa sammāiṭṭhi* and *sammā micchāiṭṭhi*)?
A. This is the nature of living beings. It is not subject to logic.

Q. Infernal beings when burnt in fires turn into ashes. However, they are reborn again from the same ashes, and hence, there should be no difficulty to have both [*sāsaṇa sammāiṭṭhi* and *sammā micchāiṭṭhi*] purification stages in *apajjattā* state. So, statement that *pajjatā* infernal are found only in these two *guṇaṭṭāṇas* does not stand scrutiny.
A. Infernals do not die despite burnt in fires and yet, they are not reborn in hell. The Āgama texts state that infernal upon death do not take rebirth in hellish and celestial destinies. However, they may be reborn in human and sub-human destinies.

Q. Does this rule apply only to those infernal who complete their full life span there?
A. Yes, since they have full life span, infernals do not have an untimely death.

Q. If infernals do not have an untimely death, how can the burning of the body into ashes can be explained?
A. *Body denaturation is not the cause of the eradication of āu* karma. It will otherwise lead to death once youth-age is reached.

> ***Evam paḍhamāye puḍhavīye ṇeraiyā - 81***
>
> **Infernal in the first hell have the same character as above. *Pajjattā* and *apajjattā* infernal conditions in the first hell are the same as in different *guṇaṭṭāṇas* - 81**
>
> ***Vidiyadi jāva sattamāye puḍhavīye ṇeraiy micchāiṭṭhi-ṭ-ṭhāṇe siyā pajjattā siyā apajjatt - 82***
>
> **Infernals from the second to the seventh hell may be *pajjattā*and *apajjattā* in *micchāiṭṭhi-ṭ-ṭhāṇe* (wrong-faith stage) - 82**

Q. What is the reason for this statement?
A. Since only the *micchāiṭṭhi* beings are born in the second to the seventh hell, their *pajjattā* and *apajjattā* states are described. In contrast, infernal in the first hell have all the four stages.

Sāsaṇa-sammāiṭṭhi-sammā-micchāiṭṭhi-asanjadā-sammāiṭṭhi-ṭṭhāṇe niyamā pajjattā - 83

As a rule, infernal of the second to the seventh hell are *pajjattā* only in *sāsaṇa-sammāiṭṭhi* (lingering right-faith), *sammāmicchāiṭṭhi* (right-cum-wrong-faith) and *asanjadā-sammāiṭṭhi* (non-restraint right-faith) *ṭhāṇe* (stage) - 83

Q. Since *sammā micchāiṭṭhi bhāva* beings have no death, they may not be born in the above six hells. When the time of death approaches, they move to some other purification stage. The statement that second and fourth purification stagers are not being born in these hells does not stand scrutiny.
A. The *sāsāṇa-sammāiṭṭhi* beings never take birth in hell, as they do not have the infernal *āu*-karma-bond. It may be said here that at first an infernal being with *āu*-karma can take birth in hell, moving later to second stage. It is not correct to say that *sāsāṇa-sammāiṭṭhi guṇaṭṭāṇa* beings do not have death. Similarly, *asanjadā-sammāiṭṭhi* (non-restrained-s) beings are also not born in the second to seventh hells. Hence, living beings of the second and fourth *guṇaṭṭāṇa* are not born in lower six hells.

Tirikkhā micchāiṭṭhi sāsāṇa-sammāiṭṭhi asanjadā-sammāiṭṭhi-ṭṭhāṇe siyā pajjattā siyā apajjattā - 84

Sub-humans (*tirikkhā*) may be *pajjattā* and *apajjattā* as well found in *micchāiṭṭhi*, *sāsāṇa sammāiṭṭhi* and *asanjadā sammā guṇaṭṭāṇas* - 84

Q. Since *sammāiṭṭhi* beings are not born as sub-humans, do *apajjatā* sub-humans have *sammāiṭṭhi*?
A. No, they do not. Otherwise, this aphorism will not stand scrutiny.

Q. How could a right-faithed being with destruction of seven (aphorism 12) deluding karma species and serving of the Jinas be born in *tirikkhā* destiny, which is full of miseries?
A. There are no more miseries in *tirikkhā*(subhumans), as in infernals.

Q. Does this mean that right-faithed beings would not be born in hellish destiny?
A. There is the Āgama statement which indicates that right-faithed beings are born in infernal destiny.

Q Why are right-faithed beings born in hell?
A Before acquiring their right-faith, they are in *micchāiṭṭhi* stage with their hellish or sub-human *āu*-karma-bond Hence, they may take birth in infernal or sub-human destinies.

Q. Why is there no destruction of *āu*- karma-bond under the influence of *sammāiṭṭhi*?
A. It is certain there is destruction of the *āu*- karmas, but it is not total and complete.

Q. Why is this destruction not total?
A. It is a natural phenomenon, *āu*-karma-bond living being is not totally destroyed.

Sammā-micchāiṭṭhi-sanjadāsanjadāṭṭhāṇe niyamā pajjattā - 85

As a rule, *tirrikhās* are *pajjattā* in *sammā-micchāiṭṭhi* and *sanjadāsanjadā* (partial restraint) *guṇaṭṭāṇas* - 85

Q. A *sammāiṭṭhi* being, who may destroy *mohanajja* (delusive)-karma species and accomplish *sanjadāsanjadā* (partial restraint) in *micchāiṭṭhi* stage after *āu*-karma-bond, cannot be born as a sub-human If born as a sub-human, is it difficult to comprehend *sanjadāsanjadā* stage in *apajjattā* state?
A. Except celestials, beings either bonded with three destinies of *āu*-karma or sub-humans with right-faith could neither comprehend nor observe *anuvratas* They take birth in *bhogabhumis* (land of enjoyments) and therefore, they fail to observe *aṇuvrata* vows

Q. How could a non-philanthropist be born in *bhogabhumi*?
A. The cause of birth in the land of enjoyments is right-faith. However, a non-philanthropist besieged by enjoyments of *bhogabhumi*, cannot conditionally accomplish *sammāddansaṇ* (*samyag darśan*).

Evam pancindiyatirikkhā pancindiya-tirikkhā pajjattā - 86

Paṇcindiya tirrikha in general and paṇcindiya tirrikha pajjattās in particular have similar descriptions - 86

Paṇcindiya tirikkhā-joṇiṇīsu micchāiṭṭhi-sāsāṇa-sammāiṭṭhi-ṭ-ṭhāṇe siyā pajjattāo siyā apajjattiāo - 87

A *panindiya* feminine sub-human may be *pajjattā* and *apajjattā* (non-completioned) in *micchā* and *sāsana* (lingering) *sammāiṭṭhi guṇaṭṭāṇas* - 87

Q. Just as an infernal is not born in hell, would *sāsaṇa sammāiṭṭhi* beings not take birth as *tirikkhās* (sub-humans)?
A. There is no similarity between an infernal and a sub-human. Hence, the example is not applicable to *tirikkhās*.

Sammā-micchāiṭṭhi-asanjadā-sammāiṭṭhi-sanjadāsanjadā ṭṭhāṇe ṇiyamā pajjattiao - 88

As a rule, *pancindiya* feminine *tirikkhā* is *pajjattā* in *sammā-micchāiṭṭhi*, *asanjadā sammāiṭṭhi* and *sanjadāsanjadā guṇaṭṭāṇas* - 88

Q. Why *pancindiya* feminine *tirikkhās* are *pajjattā* only in these *guṇaṭṭānas*?
A. Because, they are not born in these *guṇaṭṭāṇas*.

Q. Since *āu*-bond *khaiya-sammāiṭṭhi* (destructional-right-faith) beings take birth as hermaphrodites in hellish *gai* (destiny), similarly why they do not take birth in female *pancindiya tirikkhās*?
A An infernal has only one libido, that of the hermaphrodite. The *sammāiṭṭhi* being born in any destiny will have only the corresponding higher libido. On the other hand, *tirikkhā* destiny has all three libidos and hence, a *sammāiṭṭhi* being after death does not take birth as a feminine sub-human.

Maṇussā micchāiṭṭhi-sāsaṇa-sammāiṭṭhi-asanjadā-sammāiṭṭhiṭ-ṭhāṇe siyā pajjattā siyā apajjattā - 89

Humans may be *pajjattā* as well as *apajjattā* in *micchāiṭṭhi*, *sāsaṇa sammāiṭṭhi* and *asanjadā sammāiṭṭhi guṇaṭṭāṇas* - 89

Sammāmicchāiṭṭhi-sanjadāsanjadā-sanjadāṭṭāṇe ṇiyamā pajjattā - 90

As a rule, a human is *pajjattā* in *sammāmicchāiṭṭhi*, *sanjadāsanjadā* and *sanjadā guṇaṭṭāṇas* - 90

Q. It is said here that a human being is *pajjattā* in other purification stages. However, a non-vigilant restrained being who has yet to develop all six completions of *āhāraka*-body cannot be a *pajjattā*. This is perhaps due to completion of the fruition of nāma-karma. Hence, the absence of *apajjattā* state may be admitted. It is not correct to state that non-vigilantly restrained being is *pajjattā* while in the process of developing an *āhā*raka-body. Does this mean that *asanjadā sammāiṭṭhi* could be *pajjattā* while in the developing state?
A. From a substantive standpoint, a *pamattā sanjadā* (non-vigilant restraint) being is *pajjattā*, even without full development of six completions including the *āhāraka* body

Q. Why is the rule of substantive standpoint not applied to *asanjadā-sammāiṭṭhi* beings?
A. No causes are there to apply it here.

Q. Why is the substantive standpoint applied here?
A It is applied just to show similarity between *pajjattā* and non-vigilant-restraint *apajjattā*, with respect to *āhāraka* body.

Q. What is the point of this similarity?
A. A non-vigilant restraint being with *āhāraka* body does not bear heavy sufferings as in strange cases of special bed, and pitcher birth, uterine birth and a-sexual birth Similarly, *āhāraka* body is there even without forgetting past incidents. Thus, a non-vigilantly restrained being is *pajjattā*, even in the *apajjatā* state. A similar point could be made to explain the extrication process of the omniscient.

Evam maṇussā-pajjattā - 91

Similarly, there also are *pajjattā* humans - 91

Q. There can be no completioned-ness in *apajjattā* entities as two are mutually contradictory. Under this condition, how can it be said that all humans are *pajjattās*?
A. Yes, there could be non- completioned-ness in a *pajjattā* with respect to non-finishing of the body.

Q. How can a living being be *pajjattā* when the body completion is yet to be complete and total?
A Just as cooking rice can be figuratively referred to as cooked rice, *apajjattā* being may also figuratively be referred to as *pajjatā*.

Alternatively, *pajjatā* is due to fruition of *nāma* karma. Similar statements can be made, also with reference to *tirikkhās*.

> ***Maṇusiṇīsu micchāiṭṭhi-sāsaṇa-sammāiṭṭhi -ṭ-ṭhāṇe siyā pajjattiāo, siyā apajjattiāo* - 92**
>
> **A female human may be *pajjattā* and *apajjatā* in *micchāiṭṭhi-sāsaṇa-sammāiṭṭhi* (wrong-faith, lingering right-faith) *guṇaṭṭānas* - 92**
>
> ***Sammā-micchāiṭṭhi-asanjadā-sammāiṭṭhi-sanjadā-sanjadāa-sanjadāa-ṭ-ṭhāṇe niyamā pajjattiāo* - 93**
>
> **As a rule, a feminine human is *pajjatāa* in *sammā-micchāi, asanjadāā-sammāii; sanjadāāsanjadāa-sanjadāā* (partial and total restraint) *iṭṭhi* (faith) stages - 93**

Q. Why is there no birth of *sammāiṭṭhi* as feminine human beings in the *huṇḍāvarsapiṇi* (extraordinary devolution) period?
A. Yes, there would be no birth of *sammāiṭṭhi* in feminine human beings in this period.

Q. How is it so?
A. It is learnt from aphorism 93 that feminine humans are *pajjatā* in *asanjadāā-sammaitthi* stage.

Q. Does this aphorism prove liberation for feminine beings?
A. No, they have *sanjadāāsanjadāā guṇaṭṭāna*, and so, they do not have total restraint.

Q. How the feminine human is said to have fourteen *guṇaṭṭānas*?
A. Here, the feminine human is referred to as human with feminine libido, and hence, there is no contradiction of having fourteen *guṇaṭṭānas* in them.

Q. The psychical libido is not observed beyond ninth *guṇaṭṭāna*. Thus, human with feminine libido may not have all the fourteen *guṇaṭṭānas*.
A. The point refers to destiny rather than libido.

Devā micchāiṭṭhi-sāsaṇa-sammāiṭṭhi-asanjadāā- sammāiṭṭhi-ṭ-ṭhāṇe siyā pajjattā siyā apajjattā - 94

A celestial being may be *pajjattā* and *apajjatā* in *micchāi-sāsaṇa-sammā* (wrong, lingering-right) and *asanjadāā-sammāī* (non-restrained-right)-*iṭṭhi* stages - 94

Sammā- micchāiṭṭhi--ṭ-ṭhāṇe niyamā pajjattā - 95

As a rule, a celestial being is *pajjattā* only in *sammā-micchāiṭṭhi* (right-cum-wrong-faith) *guṇaṭṭāṇa* - 95.

Q. How is it so?
A. Because, there is no death in the third stage. Hence, the *apajjattā* state has no third stage.

Bhavaṇavāsiya-vāṇaventara-joisiya-devā-devīo soudhammīsaṇa-kappavāviya-devīo ca micchāiṭṭhi sāsaṇa-sammāiṭṭhi-ṭ-ṭhāṇe siyā pajjattā siyā apajjattā siyā pajjattiāo siyā apajjattiao - 96

Male and female celestials of the *bhavaṇavāsiya* (mansional), *vāṇaventara* (forest dwelling or peripatetic) and *joisiya* (astral), and feminine celestials of the *Sudharma* and *Iśāna kappavāsiya* (graded heavens) may be *pajjattā* as well as *apajjattā* in *micchāiṭṭhi sāsaṇa- sammāiṭṭhi* stages - 96

Q. How is this so here?
A Beings in these two *gunaṭṭānas* are born as male and female celestials, and therefore, there exist *pajjattā* and *apajjattā* beings

Sammā-micchāiṭṭhi-asanjadāā-sammāiṭṭhi-ṭ-ṭhāṇe niyamā pajjattā niyamā pajjattiāo - 97

As a rule, all male celestials mentioned above are *pajjattās* in *sammā-micchā* and *asanjadāā-sammāiṭṭhi* (non-restraint right-faith) *guṇaṭṭānas*. All the female celestials mentioned are *pajjattās* in the third and fourth *guṇaṭṭānas* - 97

Q. As there is no death in the third stage, *sammā-micchāiṭṭhi* beings are, not born as male and female celestials. Does it mean that *asanjadāā-sammāiṭṭhi* (non-restraint right-faith) beings after suffering death would not be born as celestials?
A No, the right-faithed one is not born as lower class celestial being.

Q. When *sammāiṭṭhi* beings may be born a lower hellish and sub-human life, why they could not, after death, be born as higher celestials?
A. The being with *āu* karma-bond at the time of *micchāiṭṭhi* stage does later achieve *sammāiṭṭhi*. This *sammāiṭṭhi* is not able to stop his or her birth in hellish or other destinies.

Q. Just as *sammāiṭṭhi* beings could be born in hellish destiny, why not be in the celestial destiny?
A. They could be born as celestials too.

Q. Does it mean that *asanjadāā-sammāiṭṭhi* beings could also be born as mansional and other celestials?
A. No, it does not happen. Generally speaking, there is no difference between those who earlier acquired *āu* karma bondage in different destinies and those who acquire *sammāiṭṭhi* thereafter. However, there is contradiction in having a specific *āu*-karma-bond. Thus, a *sammāiṭṭhi* is not born in the following classes: mansional, peripatetic, astral celestial, *abhiyogas* (conveyance) or *prakiṇakas* (providers), *kilvişakas* (blasphemers), hermaphrodites, in lower six hells: as *vikalindiya* (deficient-sensed) beings; transient *apajjattās*, or *karmabhūmi* (land of actions) *tirikkhās*.

Saudhammīsaṇa-p-pahuḍi jāva uvarima-uvarima-gevajjam ti vimāṇa vasiya devesu micchāiṭṭhi-sāsaṇa-sammāiṭṭhi-asanjadāāṭ- sammāiṭṭhi-t- ṭhāṇe siyā pajjattā siyā apajjatto - 98

Empyreans living in the *Saudharma*, the *Īśāna* and up to upper part of the *Graiveyaka* heavens may be both *pajjattā* and *apajjatā* with *micchā*, *sāsaṇa-sammā* (lingering right) and *asanjadāā- sammā* (non-restrained right) faith stages - 98.

Q. The male empyreans beginning from the *Saudharma* up to the upper part of the *Graiveyaka* heavens could be born in the first, second and fourth *guṇaṭṭānas* in *pajjattā* and *apajjatā* states. The female empyreans are not born beyond the third heaven the *Sanatkumara*, in accordance with the Āgamas, and how is it then male empyreans beyond the third heaven could have enjoyment with females?

A. Female empyreans beyond third *guṇaṭṭāna* are born in the *Saudharma* and the *Īśāna* heavens That is why the mansional, peripatetic and astral gods and empyreans of the first two heavens have enjoyment In the *Sanatkumara* and the *Mahendra* heavens, male empyreans are satisfied only with female touch. The same point is in the case of female empyreans. In the *Brahma*, the *Brahmottara*, the *Lantava* and the *Kapiṣṭha* heavens, empyreans get the total enjoyment only with attire, ornamentation, and charming activity. In the *Śukra*, the *Mahaśukra*, the *Śatāra*, and the *Sahasrāra* heavens, empyreans obtain complete pleasure only by listening to musical sounds, soft laughter and words and ornament sound of the female empyreans. In the *Ānata*, the *Prāṇata*, the *Āraṇa*, and the *Acyuta* heavens, empyreans are completely satisfied only by thinking about their female counterparts Empyreans in higher and the *Graiveyaka* heavens do not have *pravīcara* (physical enjoyment) which means: 'to satisfy those feelings and experiences ' They are free from *pravīcara* and are therefore, always contented and happy.

Sammā-micchāiṭṭhi-t-ṭhāṇe ṇiyamā pajjattā - 99

As a rule, empyreans are *pajjattā* in the third spiritual stage, *sammā-micchāiṭṭhi* - 99 .

Aṇudisa-aṇuttara-vijaya-vaijayanta-jayanta-aparājita-savvaṭṭhasiddhi-vimāṇavāsiya-deva asanjadāā-sammāiṭṭhi-ṭ-ṭhāṇe siyā pajjattā siyā apajjattā - 100

Empyreans residing in nine *Anudiṣa* abodes and five *Aṇuṭṭara* abodes of Vijaya, Vaijayanta, Jayanta, Aparājita, and Sarvārtha-siddhi may be both *pajjattā* and *apajjattā* in *asanjadāā-sammāiṭṭhi* (non-restraint right-faith), the fourth *guṇaṭṭāna* - 100

Q. Why the discourse on this subject is not with respect to other *magganās*, besides destiny?
A. Since this description covers all the remaining *magganās* in the investigation of destiny, it is not necessary to deal separately. □

NOTES

1 The development of mattergic form with regard to food, body, sense, respiration, speech and mind in living beings is *pajjatti* in each respective case. Alternatively, *appajjatti* is that state which is yet to fully develop with regard to food, body and so on.

VEYA MAGGAṆĀ
Investigation Of Libido

Veya has been described as a state which is due to active manifestation of *vedamohanjja* (libido-delusive *vedamohaniya*)-karma The process of rise or manifestation of karma in Jain metaphysics is termed as *audayika-bhāva* (fruitional volition). Such manifestations or conditions are twenty-one These *audayika-bhāvas* exist in all non-omniscient beings

Audayika-bhāva has been classified into four kinds based on *veya* (libido or sex passion *veda*) -- *itthi* (feminine *strī*), *purisa* (masculine *puruṣa*), *navunsa* (neutre. *napuṁsaka*) and *avagada* (no-libido *apagata veda*), which have been enumerated in aphorism #101 and are defined in accordance with Jain canonical statement

The first two libidos - *itthi* (feminine) and *purisa* (masculine) are found from the first *gunattāna*, *asanni-micchāitthi* (non-instinctive-wrong-faithed) up to the ninth *aniyaṭṭhi-karana* (*anivṛtti-karana* volitional disposition or suppression of certain delusive karma) *Navunsaya veya* (neuter libido) living being is from the one-sensed *micchāitthi* up to the ninth stage of *aniyatthi-karana* In contrast, *avagadavedā* (no-libido) beings begin from ninth stage onwards

Description of various living beings, *e-indiyas* (one-sensed) to *caurindiv* (four-sensed), *neraiya* (infernal), *tirikkh* (sub-humans), *deva* (celestial) and *maṇussā* (humans) given their capability or limitations achieve purification stage

E-indiyas start their purification stage from the first *micchāitthi* up to the ninth, *aniyaṭṭhi-karaṇa* (*anivaṭṭhi-karaṇa)* Infernal beings are in all the first four purification stages *Tirikkh* (sub-humans) from *e-indiya* (one-sensed) to *caurindi* (four-sensed) pure *navunsayaved* (hermaphrodites) and *pancindiya-asanni* (five-sensed non-instinctive) with three libidos, have purification stages up to the fifth *sanjadāāsanjadā* (restraint-cum-non-restraint) rung Humans have all the three libidos beginning from the first stage *micchāitthi* up to the ninth stage *aṇiyatthi-karana* while celestials have only feminine and masculine libidos in their four *gunattānas* Empyreans in *Sanathkumara* and *Mahendra* heavens onwards have only masculine libido

Vedāṇuvāden atthi itthivedā purisavedā navunsayavedā avagadavedā cedi - 101

In accordance with the Āgamas in reference to libido, there are living beings of feminine, masculine, neuter and *avagada veya* (no-libido. *apagata veda*) types - 101

Q What is the definition of feminine *veya* (libido)?
A It is the internal feelings associated with females. The female covers defects of her and other's, has desire and has feelings for male. The experiencing of femininity is the feminine libido.

Q. What is a masculine *veya* (libido)?
A It is both the physical and psychical attributes found in a male who has karma fruition resulting in enjoyments. The male desires females, possesses good quality and has excellent attributes and enjoyments.

Q. What is a *navunsaya veya* (libido)?
A. It is both the internal and physical feelings associated with *navunsaya* (neuter) person. It is said in *PP* verse 275: a person who is neither male nor female, devoid of any gender, has intense and sorrowful feelings like kiln fire; and has a maligned mind desiring enjoyment with either male or female is called *navunsayavedā*.

Q What is the definition of *avagada veya* (no-libido *apagata-veda*)?
A. When the ease or shattering of the discontentment due to libidos ocuurs in a living being, it is described as *avagada-veya* condition. It is said in *PP* verse 276: a person who is devoid of sorrowful volition worrying like cow-dung cake fire, burning grass and baking kiln, and enjoys infinite bliss is called *avagada-veya*

Itthivedā purisavedā asaṇṇi-micchāiṭṭhi-p-pahuḍi jāva aṇiyaṭṭhi tti* - *102

Feminine and masculine *veya* (libido) beings have (are found in) from the first stage, *asaṇṇi-micchāiṭṭhi* (non-instinctive-wrong-faith) up to the ninth purification stage, *aniyaṭṭhi-karaṇa* (*anivṛtti-karaṇa*. volitional disposition) - 102

Q Does this aphorism imply two libidos are present simultaneously in a single being?
A. No, it is not so. No two contradictory phenomena can simultaneously exist in any living being

Q. If so, how can two libidos exist up to the ninth purification stage?
A. A single being may have many libidos with regard to temporal differences and so there is a possibility that both libidos may have existence up to the ninth purification stage.

Navunsayavedā e-indiya-p-pahuḍi jāva aniyaṭṭhi ṭṭi - 103

A *navunsaya veya* (neuter libido) living being is found from the one-sensed *micchāiṭṭhi* up to the ninth stage of *aniyaṭṭhi-karaṇa* - 103

Q. Since there is no physical libido in the *e-indiya* being, how could there be a hermaphrodite libido?
A. The view of no physical libido in *e-indiya* is not acknowledgeable just for not being observable. The omniscient observes it.

Q. Since one-sensed beings are ignorant of their gender, can they be qualified to have 'desire'?
A. A male child in isolation for many years has an observable desire for females when he becomes a youth. Therefore, knowledge about males or females is not the cause of desires. It is the libido. The real cause of desire for both the male and female is the fruition of delusive- karma-libido.

Teṇa param avagadavedā cedi - 104

***Avagadavedā* (no-libido) being starts from the ninth purification stage onwards - 104**

Q. Does this mean, then, that physical libido is non-existent in higher *guṇaṭṭānas*?
A. The process of denaturing in the physical libido in higher stages is caused by psychical libido. Hence, living beings in these stages are known as *avagada-veyās* (no-libido).

Ṇeraiyā cadusu ṭṭhaṇesu suddhā navunsayavedā - 105

Infernals have a pure *navunsayavedā* (hermaphrodite) libido in all the first four stages - 105

Tirikkhā suddhānavunsayavedā e-indiya-p-pahuḍi jāva caurindiyā tti - 106

***Tirikkhā* (sub-humans) from *e-indiya* (one-sensed) to *caurindiyā* (four-sensed) are pure *navunsayavedā* (hermaphrodites), based on libido - 106**

Q. Why do infernals not have male or female libidos?
A Living beings under constant oppression have neither male nor female feelings.

Q. Does suffering prevail in masculine libido and feminine libido?
A. In three libidos, there is a qualitative difference in the type of suffering: due to hermaphrodite libido, it is like kiln fire; due to masculine libido, it is like burning grass fire, and due to feminine libido, it is like cow-dung cake burning fire. Hence, masculine and feminine libidos have less suffering than a hermaphrodite.

Q. Since ants lay eggs, could they have hermaphrodite libido?
A. There is no rule that states 'eggs are laid only through uterine birth'.

Q. Are there libidos in transmigration state?
A. There is no absence of libido during the process of this motion. But, it does not manifest.

Tirikkhā tivedā asaṇṇi-pancindiya-p-pahuḍi jāva sanjadāāsanjadā tti - 107

Sub-humans, beginning from *asaṇṇi-paṇcindiya* (non-instinct five-sensed) up to the fifth stage *sanjadāāsanjadā* (restraint-cum-non-restraint) have three libidos - 107

Q. Is the propensity of these three libidos gradual or simultaneous?
A. The propensity is only gradual; it does not occur simultaneously because the libido mode lasts from birth to death, unlike passions which last for *antomuhutta* (time within 48 min. *antarmuhūrta*)

Maṇussā tivedā micchāiṭṭhi-p-pahuḍi jāva aniyaṭṭhi tti - 108

Humans have all the three libidos beginning from the first stage *micchāiṭṭhi* up to the ninth stage *aṇiyaṭṭhi-karaṇa* - 108

Q. How is it restrained humans have all the three libidos?
A. Their presence is of the dormant form, based on the statement in this aphorism.

Teṇa param avagadaveā cedi - 109

Higher-than-the ninth stage human and other beings are devoid of libido - 109

Devā cadusu ṭṭhāṇesu duvedā, iṭṭhi-vedā purisavedā - 110

Celestials have two libidos: feminine and masculine in their four purification stages - 110

★★★★★

KASĀYE-MAGGAṆA
Investigation of Passions

As noted in the preceding section of *veva magganā*, *kasāva* is also due to fruition of volition manifested by *caritta-mohanijja* (right conduct-delusive *cāritra- mohaniya*) karma

The *kasāyas* are four in number - anger, pride, deceit and greed Each is divided into four sub-divisions, dependent upon intensity of their manifestation, with operational specifics (1) *anantānubandhin* (infinite duration)-*kasāva*, which completely hinders belief and conduct (2) *appaccakkhāṇā*(non-renunciation)-*varaṇa*(hindering)-*kasāva* (*apratvākhvānāvarana*), which allows true belief to exist and lasts for one year (3) *paccakkhā* (renunciation) *nāvarana- kasāva* (passion) It hinders the start of total self-control, but permits true belief and partial restraint to exist The effect lasts four months (4) *samjalana* (flaming up *saṁjvalana*)-*kasāva*, which allows total restraint, but hinders total right conduct It lasts for a fortnight.

Kasāyāṇuvādeṇa atthi kodha-kasāī māṇa-kasāī māyā-kasāi lobha-kasāī akasāī cedi - 111

In accordance with canons, beings may be categorized based on five *kasāyas* (passions): *koha* (anger), *māṇa* (pride), *māya* (deceit), *lobha* (greed), and *akasāya* (a-passion) - 111

Q Aphorism #111 may have enumerated the *kasāyas* names rather than that of *kasāyi* (passioned beings) Is there a difference between *kasāya* and *kasāyi*?
A It is to be noted *kasāyas* are not found separately outside of living beings

Q. If there is no difference between *kasāva* (*kaṣāya*) and *kasāyi*, how could they be described separately?
A Description of the difference of non-different entities is through the application of the Jain doctrine of *anekānta* (pluralistic view).

Q The description of the known subject does not lead to understand the unknown
A In the lexicology of Jain religion, the term *anuvāda* indicates that the subject is ascribed to the Jinas, who were the expositors. Similarly, the terms *kasāya* and *kasāyi* also have been applied and described.

Q. What is the definition of *koha-kasāya* (anger-passion. *krodha-kaṣāya*)?
A. *Koha-kasāya* is an enraged feeling of displeasure or painful inflammation, etc.

Q What is *māṇa-kasāya* (pride-passion. *māna-kaṣāta*)?
A. Not paying or showing respect or regard to others due to a feeling of one's superiority with reference to learning, austerity and society is *māṇa-kasāya*.

Q What is *māya-kasāya* (deceit-passion)?
A An act of cheating, fraud, tricks or dishonesty is *māya-kasāya*.

Q. What is *loha-kasāya* (greed-passion. *lobha-kaṣāya*)?
A. It is lust or desire for sensual objects.

It is said in *PP* verses 285-88 that *koha*, which is also written as *kodha*, are four types· like a line on stone, earth, sand and water. *Māṇa-kasāya* also has four varieties· stone-like, bone-like, wood-like and bamboo-like *Māya-k* has four varieties. bamboo-root-like, horns-of-Aries-like, cow-urine-like and flat weapon-like. *Loha-k* also has four varieties: chrome-colour-like, wheel-lubrication-like, body-filth-like and turmeric-colour-like All these varieties of *kasāyas* orderly lead beings to *niraya* (hellish), *tirikkhā* (sub-human), *manussa* (human) and *dev* (celestial) *gais* (destinies).

Q What is *akasāya* (a-passion)?
A. Absence of all the above four passions is called *akasāya*. It is said in the scriptures that *akasāya* beings are those, who are devoid of external and internal filth, have no passions whatsoever to cause non-restraint, or act to disturb the self, others or both.

> ***Kodha-kasāī .māṇa-kasāī māya-kasāī e-indiya-p- pahuḍi jāva aṇiyaṭṭhi tti - 112***
>
> ***Kodha-kasāī māṇa-kasāī māya-kasāī* living beings have (or are found in) beginning from the first stage, *e-indiya* up to the ninth stage, *aniyaṭṭhi* (similar volitions) - 112**

Q In *apuvva* (unprecedented) *karaṇa* (disposition. *apurvakara*) *guṇaṭṭāna*, how could a *sanjadāā* being be associated with *kasāya*?
A Here, *kasāya* which is *avyakta* (unmanifest) is indicated.

Loha-kasāī e-indiya-p-pahuḍi jāva suhuma-sāṁparāiya-suddhi sanjadāā tti - 113

Loha-kasāī **beings are there (or are found in) beginning from *e-indiya* up to the tenth *guṇaṭṭāna, suhama-sāṁparāiya-suddh-sanjadāā* (ones purified through subtle passions) - 113**

Akasāī cadusu ṭṭhāṇesu atthi-uvasanta-kasāya-vīyarāya-chadumaṭṭhā, khiṇa kasāya-viyarāya chadumaṭṭhā sajogikevalī ajogikevali tti - 114

Akasāī **(a-passioned) living beings have *cadusu* (four) *ṭṭhāṇesu* (stations. *sthāna*):[1] *viyarāya chadumaṭṭhā* (detached non-omniscient) with *uvasanta kasāya* (suppressed passions), [2] *khiṇa kasāya* (destroyed passions) and [3 & 4] *sajogi- ajogi kevalis* (dynamic and activity-less omniscient) - that is - four *guṇaṭṭāṇas* - 114**

Q. How is it *uvasanta kasāya* stage has been called *akasāya* as there exists infinite physical passion?

A Despite infinite physical passion in this stage, no fruition of *kasāya*-karma is there Hence, the stage has been referred to as *akasāya* □

★★★★★

ṆĀṆA MAGGAṆĀ
Investigation Of Knowledge

In Jain metaphysics, cognition of the details is knowledge. Both faith and knowledge arise simultaneously in the soul, with right faith due to destruction-cum-suppression of faith-delusive karmas and eliminating wrong sensory and wrong scriptural knowledge On the basis of right faith, knowledge acquires the attribute of 'right' (S.A Jain, *Reality*)

The stereological means of realization of true nature of the self is conditional, the self must accomplish tri-*ratna*, where knowledge is a component.

In this section from aphorisms 115 through 122 give a detailed description about the number and types of knowledge ,

Ṇāṇāṇuvādeṇa atthi madi-aṇṇāṇī suda-aṇṇāṇī vibhaṇgṇāṇi Abhiṇibohiya-ṇāṇī suda-ṇāṇī ohi-ṇāṇī maṇapajjava-ṇāṇī kevala-ṇāṇī cedi - 115

***Ṇāṇāṇuvādeṇa* (in conformity with the Āgamas), the investigation of knowledge is of eight categories: *madi* (sensory. *mati*), *suda* (scriptural. *śruta*), *ohi* (clairvoyant. *avadhi*), *maṇa* (telepathic. *manah*) and *kevala* (perfect)-*ṇāṇīs* (knowers), and *aṇṇāṇis* (nescient. *ajñāni)*, and *abhiṇibohiya* (wrong clairvoyant. *vibhaṇga-avadhi*) - 115**

Q Is it proper to include *aṇṇāṇa* in the category of knowledge?
A No, knowledge associated with *micchāitthi* (wrongness) cannot have functional performance That has been called as nescient like calling a bad son as ne-son

Q What is the function of *nāna*?
A. It functions as an awakened disposition, faith, rationality to Reals and Realities, and acceptance of good conduct.

Q. What is the definition of *ṇāṇa*?
A. It can be defined as that which knows, a determinate functional consciousness, a medium through which the embodied soul knows, did know, and will know.

Q How many varieties of *ṇāṇa* are there?
A. There are two kinds: *pratyakṣa* (direct perception) and *parokṣa* (indirect perception). *Parokṣa* is sub-categorized into *madi* (sensory) and *suda* (scriptural).

Q. What is *madi ṇāṇa*? How many types are there?
A It is that knowledge that has been acquired with the help of five senses and the mind. There are four types: *avagraha* (sense-object contact, apprehension), *īhā* (speculative), *avāya* (perceptual judgement) and *dhāraṇā* (retention).

Q What is *avagraha* knowledge?
A. It is the first stage in *mad nāna*, it is a sense-object contact and devoid of particularity. It is of two types: *vyañjana-avagraha* (distinct apprehension), where only the grasping of contacted object occurs and *artha-avagraha* (indistinct apprehension) where the subject apprehends and feels the contacted object.

Q. What is the definition of *īhā* (speculation)?
A It is a stage of *madi* knowledge that seeks on contact specifics of an apprehended object.

Q. What is the definition of *avāya* (perceptual judgement)?
A. It is a stage in *madi* knowledge in which certainty of cognition (about an object) is gained through the process of *īhā* (speculation).

Q. What is *dhāraṇā* (retention)?
A. It is a stage of the process in which full knowledge about an object leaves an impression to retain and not to forget.[1]

Q. What is *suda ṇāṇa* (vocable or scriptural knowledge)?
A. Knowledge acquired through words or relationship (predicate), an example is about knowing fire through smoke presence. It also includes scriptural knowledge.[2] Word-based scriptural knowledge has two varieties: *angas* (Primary 12 kinds) and *angabahya* (Secondary 14 kinds).

Q. How many *pratyakṣa ṇāṇas* (direct perceptions) are there?
A. They are three: *ohi-ṇāṇa* (clairvoyant), *maṇapajjava-ṇāṇa* (telepathy), and *kevala ṇāṇa* (perfect knowledge).[3]

Q What is *ohi-ṇāṇa* (clairvoyant knowledge)?
A. It refers to an individual's ability to perceive material objects without the help of sense organs and mind.

Q. What is *maṇapajjava-ṇāṇa* (telepathic knowledge)?
A. It is a refined and subtle type of knowledge, which stands for its capacity to cognize the modes of other minds directly [4]

Q. What is *kevala ṇāṇa* (perfect knowledge)?
A. It is the knowledge that transcends all spatial and temporal categories, and manifests without limiting obstructions

Q. What is the definition of *madi-aṇṇāṇa* (perceptual nescience), *suda-aṇṇāṇa* (vocable nescience) and *vibhaṅga-ṇāṇa* (clairvoyant nescience)?
A Knowledge of objects acquired through non-righteousness, by the help of senses and the mind is *madi-aṇṇāṇa*; by knowledge is *suda-aṇṇāṇa*; and the limiting knowledge is *vibhaṅg-ṇāṇa.*

It is said in *PP* verses 303-306; 315, 370, 438 and 460 that
[a] *madi-anṇāṇa* is that knowledge of objects like poison, mystical diagrams, astrology, body structure and bondage, etc., self acquired without instruction from others or reading books
[b] The *suda-aṇṇāṇa* consists of the mean and not to go after the sciences of stealing, violence, etc.
[c]The *vibhaṅg-ṇāṇa* is the reverse of clairvoyance due to the karma bondage of wrong-faith, etc
[d] *The madi-ṇāṇa* is also called *abhinibodhika* knowledge It is the knowledge of objects acquired through the senses and the mind. It has 330 varieties with respect to (i) twelve forms of objects like one, many etc. (ii) processes like *avagraha* (apprehension) etc. (iii) the five senses and the mind.
[e] The *suda-ṇāṇa* is the knowledge of the related objects known through *madi-ṇāṇa*. It is always in the form of spoken or written words. It has two varieties, alphabetical or lingual and non-alphabetical or non-lingual or gestural. The lingual is always prominent.
[f] *Ohi ṇāṇa* is the knowledge of mattergic objects limited with respect to substantivity, location, time and mode. It is also known as *sīmā ṇāṇa* (limiting knowledge), with two varieties: birth based and attribute based.
[g] The *maṇa-pajjava-ṇāṇa* is the knowledge of the present, past and future thoughts of the minds of others. The *ṇāṇa* occurs only in the Jain middle universe.

[h] *Kevala ṇāṇa* is the knowledge that is complete, total and absolute due to the destruction of four *ghāiya* karmas and without the instrumentality of senses and mind. It illuminates the universe and the non-universe.

A description of purification stages of *madi-a* and *suda-aṇṇāṇa* is found in the next aphorism.

Madi-aṇṇāṇī suda- aṇṇāṇī e-indiya-p-pahuḍi jāva sāsaṇa-sammāiṭṭhi tti - 116

Madi-aṇṇāṇī and _suda-aṇṇāṇī_ beings have (or are found in) _guṇaṭṭāṇas_ beginning from the first, _e-indiya_ up to the second _sāsaṇa_ (lingering) _sammāiṭṭhi_ - 116

Q. *Micchāuṭṭhi* beings may have both these nesciences as there is fruition of wrong faith karma, which, however, is not present in the *sāsaṇa- sammāiṭṭhi*. How can these two nesciences be present there?
A. *Micchaitta* is due to karma instrumentality and infinite passion-bond, while *sāsaṇa-sammāitthi* is due to infinite passion-bond only. Hence, these two nesciences.

Q. As *e-indiya* beings do not have a hearing capability, neither can they have knowledge of words nor their meaning Hence, could they be *suda- ṇāṇi*?
A There is no absolute rule *suda ṇāṇa* is only about words. Knowledge through observed sign is also *suda ṇāṇa*

Q How could there be *suda ṇāṇa* in living beings, devoid of mind?
A. It is experiential that mindless flora-form beings also have an inclination toward beneficiaries and temperance toward non-beneficiary. As such beings devoid of mind also have *suda ṇāṇa*.

Vibhangaṇāṇam saṇṇi-micchāiṭṭhīṇam sāsaṇasammāiṭṭhīṇam vā - 117

Vibhaṅgaṇāni (nescient clairvoyant) has (or is found in) first stage _saṇṇi- micchā_ and second _sāsaṇa-sammā_ faith stage - 117

Q. Why is *vibhanganāṇa* absent in *vigal* (deficient- sense)-*indiyas*?
A. It is because they possess no destruction-cum-suppression of *vibhanganāṇa*.

Q. Why is it not there?
A. *Vigalindiyas* neither have birth-based nor attribute-based destruction-cum-suppression of clairvoyance-obscuring karma.

If *vibhanganāṇa* is birth-based, could it occur in the *pajjattā* and *apajjatā* states?

Pajjattāṇam atthi apajjattāṇam ṇatthi - 118

***Vibhanganāṇa* is only in *pajjattā* beings and not in *apajjatis* - 118**

Q. If celestial and infernal beings have birth-based *vibhanganāṇa*, does this mean that they are born in the *appajjatā* condition?
A. Celestial and infernal modes associated in the *appajjattā* condition are not causes for *vibhanganāṇa*. Only their modes in the *pajjattā* state are the cause of *vibhanganāṇa*. Hence, no *vibhanganāṇa* is in the *appajjattā* state.

Sammā-micchāiṭṭi-t-thāṇe tiṇṇi vi ṇāṇāṇi aṇṇāṇeṇa missāṇi. Abhiṇibohiyaṇāṇam madi- aṇṇāṇeṇa missayam. Suda-ṇāṇam suda aṇṇāṇeṇa missayam. Ohi- ṇāṇam vibhanga-ṇāṇeṇa missayam. Tiṇṇi vi ṇāṇāṇi aṇṇāṇeṇa missāṇi vā idi - 119

In the third *guṇaṭṭāna* of *sammā-micchāiṭṭhi*, first three *ṇāṇas ābhiṇibohiya*, *suda* and *ohi* along with corresponding mixed nescience are there - 119

Q. When there are three nesciences, how is it aphorism119 has used a singular word for them?
A The cause of all nesciences being *micchatta*, which is singular, it is alright to address the nesciences as one.

Q. Since knowledge is cognitive process associated with *sammāiṭṭhi*, the opposite of knowledge is nescience. In this condition, would there be no nescience mix with knowledge?
A. Although this statement is correct, it is not allowed in the case of *sammā-micchāiṭṭhi*, whose power is infinite times weaker than the *micchatta* Karmic species of *sammā-micchāiṭṭhi* is infinite times more

than the species of *sammatta*. This species forms a different class all by itself and leads to different types of volition. Since this knowledge is by fruition of this karmic species and is not associated with *sammatta*, it cannot be knowledge. It cannot also be nescience because it is not associated with *micchatta*. In this context, knowledge belongs to a different variety similar to *sammā-micchāiṭṭhi* form and despite its unitary nature, it has been referred to as a *missa* (mixed) type.

> ***Abhiṇibohiya ṇāṇam suda-ṇāṇam ohi- ṇāṇam asanjadā-sammāiṭṭh-p pahuḍi jāva khiṇa-kasāya-vīdarāga-chadumatthā tti - 120***
>
> ***Abhiṇibohiya*, *suda* and *ohi ṇāṇas* are found in purification stages beginning from *asanjadā* (non-restraint) *sammāiṭṭhi* up to passion destroyed *vidrāga-cadumaṭṭā* (detached non-omniscient) - 120**

Q. There is *ohi-ṇāṇa* in celestial and infernal beings with *asanjadā sammāiṭṭhi*, as their *ohi* is birth-based. It is also in the fifth *guṇaṭṭāna* onward as the attributes are there. However, this knowledge could not be in *asanjadā-sammāiṭṭhi tirikkhās* and humans as they have no base of birth or attribute.
A. This is not correct *Asanjadā sammāiṭṭhi* sub-humans and humans have *sammatta* (righteousness. *samyaktva*.) quality that can cause *ohi* (clairvoyant. *avadhi*) knowledge.

Q. Since sammāiṭṭhis do not have ohi knowledge, how could it be said that their right-faith is the cause of ohi-ṇāṇa?
A. It means sanjadāā (restraint) beings also do not have ohi-ṇāṇa. Hence, these beings are said to have no ohi-ṇāṇa.

Q. Is it only specific sanjadāā (restraint) which causes ohi-ṇāṇa and hence, all sanjadā beings do not realize this knowledge?
A. If this is so, only specific sammatta (righteousness) is the cause of this knowledge (in place of specific restraint). Therefore, it can be said that there is no realization of ohi-ṇāṇa in sammāiṭṭhi tirikkhās and humans.

Q. There are three categories of *sammāiṭṭhi· uvasama* (suppression), *kṣāyika* (destruction) and *khaōvasama* (destruction-cum-suppression. *kṣayōpaśama*) which are instrumental for ohi-ṇāṇa in some cases only. In this case, a specific sammāiṭṭhi would not achieve ohi-ṇāṇa?

A.This can be in the case of a specific *sanjadāā*. It has been observed that the five-fold *sanjadās* (restraints) namely *sāmāiya* (equanimity *Samāyika*), *cheovaṭṭhāvaṇa* (partitioned initiation. *chedopasthāpan*), *parihāravisuddhi* (remedial purification), *suhuma-sāmparaiya* (subtle passion. *sukṣma-sāmparāya*), *vathākhyata* (ideal conduct) and *deśavirava* (partial restraint. *deśavirata*) could be, or could not be the cause of *ohi ṇāna*. Therefore, it could be said that a specific *sanjadā* (restraint) also would not make happen *ohi-ṇāṇa*

Q. Can some specific volition, in the form of restraint out of the innumerable universe-equivalents, make happen righteousness?
A. It could, then, also be said that only some specific volitions related with righteousness, out of the innumerable universe equivalents, make happen *ohi- ṇāṇa*

> ***Maṇapajjava-ṇāṇī pamatta-sanjadāa-p-pahuḍi jāva khīṇa-kasāya-vīdarāga-cadumaṭṭā iti - 121***
>
> ***Maṇapajjava-ṇāṇi* (telepathic beings) are found (in, or) from the sixth *guṇaṭṭāṇa pamattā-sanjadāā* (non-vigilant-restraint) stage up to the twelfth, *khiṇakasāya vīdarāga chadumaṭṭha* (passion-destroyed-detached non-omniscient) - 121**

Q Why are there no *maṇapajjava-ṇāṇis*[5] among living beings in the lower stages like that of partial restraint, etc.?
A The Āgama states that there is no telepathic knowledge in the case of partial restraint or non-restraint stage.

Q. If restraint is the only cause to have telepathic knowledge, why is it all restrained beings do not possess it?
A. It could have been so if restraint was the only cause There are many other causes as well In the absence of other causes, restrained beings will not have *maṇapajjava* (telepathy).

Q What are these other causes?
A The specific *davva* (substance), *kṣetra* (location), *kāla* (time), etc., are other causes In their absence, there would be no telepathy in all restrained beings

Kevala-ṇāṇī tisu ṭṭhanesu sajogi-kevali ajogikevali siddhā cedi - 122

***Kevala-ṇāṇis* have only three *guṇaṭṭāṇas*: *Sajoga Kevali* (active omniscient), *Ajoga Kevali* (non-active omniscient) and *Siddhā* - 122**

Q Is it acknowledged that the Enlightened Arhats are said to have no omniscience because they have mind due to the destruction-cum-suppression of *no-indiyavaraṇa* (quasi-sense-obscuring) karma?
A It is not correct Because, all (four) obscuring karmas are destroyed in the Enlightened Arhat and therefore, there is no destruction-cum-suppression of *ṇāṇvarnıyā* (knowledge-obscuring) karma resulting in no mind. Accordingly, there is neither functioning of the mind nor mind owing to the destruction of obstructing karma potency.

Q. If so, how is it the Enlightened Arhat can be *Sajogi* (active)?
A. The existence of 'soul space-points' vibrations in Arhat cause true and false-cum-non-false speech, and hence, is *Sajogi*.

Q. If the Arhat has no mind, how can there be the function of mind in the form of speech?
A Because, speech is not a function of the mind, but it is the function of knowledge

Q How could an orderly speech can come from non-orderly or simultaneous knowledge?
A. The potter makes an earthen pot from non-orderly knowledge and yet, produces pot through processing stages Similarly, the non-orderly knowledge can also produce an orderly speech.

Q. If there is no mental activity in *Sajogi-Kevali*, will there be a contradiction with earlier aphorism 50 which makes the statement that he has true and false-cum-non-false mental activity?
A. True and false-cum-non-false speech is the function of the mind. Presence of mind and its activity thus are recognized. Activity occurs due to soul space-points quasi-karmic vibrations. □

NOTES

1 These processes of acquiring knowledge are akin to scientific processes of experimentation, observation, theorisation, and record. However, in an ancient period there were no experiments as in modern times, but they were only sense-based or intuitional processes

2. This type of knowledge was originally taken to mean scriptural knowledge only, but in later usage, the definition has been modified to include all kinds of knowledge acquired through words, signals, symbols, etc.

3. According to Jainism, all living beings possess this capacity in varying degrees, with limitations appropriate to each, imposed due to karmic veils *Avadhi jñāna* is of three types· *deśa-avadhi* which is limited by space and time, *parama-avadhi* which is not limited by space and time, and *sarva-avadhi* which is due to the apprehension of all modes of physical objects

4 *Manapajjava-nāṇa* is of two types. *Ṛju-mati* and *vipula-mati* vary only in degree *Ṛju-mati* is the ability to know the thoughts of other beings that are located within the range of one life to eight past and eight future lives. *Vipula-mati* has a spatial range between eight and a infinite number of incarnations, and it lasts until the dawn of omniscience

5 According to Jainism, it is one of the five types of knowledge It is possible for saints only, as it is a refined and subtle type of knowledge It stands for one's capacity to direct apprehended modes of others' minds It is a type of *vikala* knowledge - other worldly knowledge, divided into *avadhi* and *manaḥ-paryāya*. *Paryāya* is a Jain term employed for manifestations that occur within the attributes of substances □



MAGGAṆA OF SANJAMAS
Investigation Of Restrained Beings

The Sanskrit equivalents of Prākrit words *sanjadāā/sanjamu* (restraint) are *samayuta/saṁyama* The Jain Āgama literature employs the word *sanjama* in metaphysical term and it speaks of the restraint Lord Mahāvira imposed upon him self when he renounced the material world

Within the purview of total Jain living maximizing metaphysical notion and notational methodology, *sanjadāā* implies self-control or restraint in acts both in terms of physical and psychical functioning This Jain lexicon term employed with reference to the attributes of all living beings is studied under three conditions embodied in living beings -- body, vocal and mental restraints

In the process of spiritual purification, the *sanjadāā* being refrains committing violence to reach *pamatta-sanjadā* (non-vigilant-restraint) and *apamatta-sanjadā* (vigilant-restraint) *guṇaṭṭāṇas* In contrast, *Asanjadā* (non-restraint *avirati*) individual in Jainism is defined as one who does not abstain from [a] 28 kinds of sense-objects -- eight of touch, five of taste, two of smell, five of color and eight of sound and [b] violence towards fourteen kinds of living beings

A *sanjama* being is a *sammmāitthi* and without *sammmāitthi*, the person cannot be *sanjadāā* and will be *asanjadā* (non-restrained) And in *Siddha* state, no single kind *sanjama* is possible The *Siddha* therefore is neither *sanjadāsanjadā* (restrained-cum-non-restrained) nor a *sanjadā* (restrained)

Aphorisms in this section give a description of various beings with their degree of restraint and non-vigilance (aphorisms 125-130), from *sanjadāāsanjadā* (partial restraint) in the fifth *gunattāna* to the sixth, *pamattā-sanjadā* (non-vigilant- restraint) stage Further purified by *sāmāiya* (equanimity) and *chedovattāvana* (partitioned initiation), an upward journey continues The *sanjadā* purified by either suppression or elimination of the secondary *no-kasāvas* and subtle passions lead to the tenth *gunaṭṭāṇa*, *suhuma sāmparaiva*. The *sanjadā* will then proceed from the eleventh to the fourteenth *guṇaṭṭāṇa*, *uuvasanta-kasāya-vivarāva-chadumattha* (passion-suppressed disengaged-non-omniscient), *khina-kasāya-chadumattha* (passion-destroyed-non-omniscient), *sajoga* and *ajogi-kevali* (dynamic and activity-less Perfect) under a process of continuums The level of this purification stage or development is the process upon which given attributes with reference to a combination of *micchāi*, *sammāmicchāi-* and *sammāi-itthis* shape the success of the individual beings toward liberation

Sanjamāṇuvādeṇa atthi sanjadāā sāmāiya-chedovaṭṭhāvaṇa-suddhi-sanjadā-parihāra-suddhi-sanjadā suhumā-sāmparāiya-suddhi-sanjadā-jahākkhada-vihāra-suddhi-sanjadā sanjadā sanjadā asanjadā cedi - 123

In accordance with the *Āgama* in reference to *sanjama*, there are seven kinds of such beings: *sāmāiya-suddhi* (purity by equanimity), *chedovaṭṭhāvaṇa-suddhi* (purity by partitioned initiation), *parihāra suddhi* (remedial purification), *suhumā-sāmparāiya-suddhi* (purity by subtle passions); *jahākkhada-vihāra* (purity through conformed conduct); *sanjadāsanjadā* (partial restraint) and *asanjadā* (non-restraint) - 123

Q. Who is a *sanjadāā* (restrained. *sanyatā*)?
A. The prefix *sam* in *sanjadāā* means right or rational Hence, the restrained being follows what is in agreement with *sammatta* and *sammāṇāṇa* (right-knowledge). Alternatively, the living beings who have abstained from internal and external karma-influx are called *sanjadā.*

Q. Who is purified through *sāmāiya* (equanimity)?
A. One who determines to the pledge "abstaining from all sinful activities," and forsakes them under all forms of conduct in a unified way becomes *sāmāiy* (*samyāyiya*), is a person of sharp intellect.

Q. Who will get purification through the process of *chedovaṭṭhāvaṇā* (partitioned initiation)?
A. One who follows to observe partitioned vows of one, two or three process of *chedovaṭṭhāvaṇā* is *chedovaṭṭhāi* (practitioner of partitioned vows) Nevertheless, *samāyiya* is quite substantive in this mode and therefore, this process is meant for medium intellects

Q. Does it mean the two *sanjamas* are only one?
A. This is correct with reference to this aphorism.

Q. Who is a *parihāra* (remedial) *śuddhi* (purified) *sanjama* (restraint)?
A. A living being when restrained through remedial purification process is a *parihārasuddhi-sanjama.* This being is then said to have (a) enjoyed worldly life for thirty years and accepted the vow of first two restraints, (b) removed all doubts by understanding the pre-canon of *pratyākhyāna* (renunciation) and (c) acquired prodigy of avoidance through special

austerities. This *parihārasuddhı-sanjadāā* thus protects himself from committing violence in the course of activities.

Q. Who is *a suhumā-sāmparāıya-suddhi sanjadāa* being?
A. The term *saṁparaya* means passions. When a being with subtle passion undergoes purity through restraint, he is *suhumā-sāmparāiya-suddhi sanjadāā*.

Q. Who is a *jahākkhada-vihāra-suddhı-sanjadāa*?
A.The term *vihāra* means practice to reduce passions to zero, and who practices *vihāra*, is *jahākkhada-vihārı* (*yathākhyatapatvihārī*).

It is said in *PP* verses 470-478 that a restraint through equanimity follows [a] utmost austerity in all conduct; [b] observes five basic vows through partitioned ınitiation; [c] avoids all sinful activities by observing five *samıi* (carefulness acts. *samitis*) and three *guttıs* (*guptıs*); [d] stays away from *loha* [e] restrains conforming with eleventh to fourteenth *guṇaṭṭāṇas*.

The partially restraıned ıs one who follows 12 vows with right-faith There are eleven classes of these beings based on mental *pratımas* (resolves). The *asanjadās* do not abstain from violence against 14 kinds of living beings and 28 kinds of sense objects.

Sanjadā pamatta-sanjadāā-p-pahuḍi jāva ajogi kevali tti **- 124**

***Sanjadā* beings begin from the sixth *guṇaṭṭāṇa*, *pamatta - sanjadā* (non-vigilant restraint) up to the fourteenth, *ajogi kevali* - 124**

Q Is it proper to call an ındividual as restrained who forsakes sinful activities with ıntelligence? If this is not admissible, can wood, etc. be referred to as restrained? Therefore, can an omniscient possess *sanjama* (restraint) excellence?
A. Restraint is formally admissible in an omniscient, as he has burnt *ghāiya* (obstructive)-karmas in innumerable series and manifests ınherent attributes by cessation of errant activity.

Sāmāiya-chedovaṭṭhāvaṇa-suddhi-sanjadāā pamatta-sanjadā-p-pahuḍi jāva aṇiyaṭṭhi tti - 125

***Sanjadā* beings purified through *sāmāiya* (equanimity) and *chedovaṭṭhāvaṇa* (partitioned initiation), begin from the sixth *guṇaṭṭāṇa*, *pamatta-sanjadāā* (non-vigilantly-restrained) up to the ninth *aṇiyaṭṭhi karaṇa* (similar volitions) - 125**

Parihāra-suddhi-sanjadāā dosu ṭṭhāṇesu-pamatta-sanjadāaṭṭhāṇe appamattasanjadāṭṭhāṇe - 126

***Sanjadā* beings purified by avoidance (of violence, etc.), fall into two *guṇaṭṭānas* - *pamatta-sanjadāā* (non-vigilantly restrained) and *appamatta-sanjadā* (vigilantly restrained) - 126**

Q Why is there no *parihāra-suddhi* restraint in the eighth and higher *guṇaṭṭānas*?
A When embodied souls are deeply absorbed in meditation and withdrawn from all physical activities such as moving, etc., position of *parihāra-suddhi-sanjama* is not possible. This is because only a *pravṛtta* (person engaged in material world) person can undergo *parihāra-suddhi* restraint Hence, *parihāra-suddhi-sanjama* is not seen in higher *guṇattānas*.

Suhuma-sāmpāriya-suddhi-sanjadāā ekkammi ceva suhuma-sampāriya-suddhi-sanjadāaṭṭhāṇe - 127

Restrained beings purified through subtle passions are found only in the tenth *guṇaṭṭāṇa*, *suhuma-sampāriya-suddhi-sanjadāā* - 127

Q. Does *suhuma-sāmpāriya sanjadāā* (restrained through subtle passion) has a nature of one-vow or five-vows? If one-vow, an individual can neither attain liberation through partitioned initiation restraint nor ascend *uvasama* (suppression) ladder. Because, without the nature of five-vows, an individual with only one-vow of equanimity restraint can neither attain liberation nor ascend the *uvasama* ladder. Does this mean that *suhama-sampāriya-suddhi-sanjama* would have two varieties, one-vow and five-vows?
A. First two assumptions are unacceptable, and as far two varieties are concerned, there is no difference of any kind in the quality of restraint,

whether it has the nature of one-vow or five-vows. Hence, there is only one variety.

Q. If no two varieties of *sanjadāā* are there with respect to one-vow or five-vows, how could there be five varieties of *sanjama*?
A. In fact there are only four varieties of restraint, no fifth kind. This means that the first two restraints are only one and any difference between them is in their intention

Jahākkhāda vihāra-suddhi-sanjadāā cadusuṭṭhāṇesu uvasantakasāya-vīyarāya-chadumatthā khiṇa-kasāya-vīyarāya-chadumatthā sajogikevali ajogikevali tti - 128

Jahākkhāda vihāra-suddhi-sanjadāā (purified through conformed restraint) has four spiritual stages only, from the eleventh to the fourteenth: _uvasanta kasāya vīyarāya-chadumaṭṭha_ (passions- suppressed-detached non-omniscient); _khiṇa-kasāya chadumatthā_ (passions-destroyed detached non-omniscient); _sajogi_ and _ajogi-kevalins_ - 128.

Sanjadāsanjadāā ekkami ceve sanjadāsanjadāaṭṭhṇṇe - 129

Sanjadāsanjadāā (partially restrained) being has only the fifth _guṇaṭṭāna_, _sanjadā_ (partially non-restrained) - 129

Asanjadā e-indiya-p-pahuḍi jāva asanjadā sammāṭṭhi tti - 130

Asanjadā (non-restrained) being has four _guṇaṭṭānas_ starting from the first, _e-indiya_ up to the fourth, _asanjadā sammāiṭṭhi_ - 130

Q Are there *micchāitthi* beings who are *sanjadāās*(restrained)?
A. No, there could be no *sanjadāā* without *sammmāiṭṭhi*.

Q. What kind of *sanjama* is in the *Siddha* state?
A. There is no single kind of *sanjama* in the *Siddha* state. He is neither *sanjadāāsanjadā* (restrained-cum-non-restrained) nor a *sanjadā* (restrained) having destroyed all errant activity. □

DANSAṆA MAGGAṆĀ
Investigation Of Conation

It is clear that an *asanjadā* being originate from the first to the fourth *guṇaṭṭāṇa*. *e-indiya* to *sammāiṭṭhi* and therefore, *sanjadāā* cannot be a *micchāiṭṭhi*

As Dr Kendall W Folkert has noted that in "Jainism *dansaṇa* as belief or faith [conation] is the tripartite path to salvation. In the Jain tradition, the history of the term [*dansaṇa*] is complex, and a large part of its complex history lies in its associations with 'right' and 'wrong' [Thus] within the Jain tradition, it has a diffuse character. . The additional role is its function in the process of perception, where it is often translated as 'intuition'" (*Scripture and Community*, ed by Dr John E Cort)

In Jainism, this additional role of perception in living beings has four categories. *cakkhu* (ocular), *acakkhuu* (non-ocular), *odhi* (clairvoyant) and *kevali* (omniscient) Investigation of these categories brings out their particular characteristics, their functional conditioning through consciousness and karma effects and their processing mechanisms and definitions In fact, it is out in the open that *odhi* conation is achieved in the fourth *guṇaṭṭāṇa* of *asanjadā-sammāiṭṭhi*

With the destruction of *ghāviya* (obscuring)-karmas, the *kevali* does possess both knowledge and conation together in the fourth *guṇaṭṭāṇa* and continues up to the twelfth, passion-destroyed detached *chadumaṭṭha* (non-omniscient). And with *kevala-dansana* (Perfect-conation), living beings get associated with three *guṇaṭṭāṇas* - *Sajogi*, *Ajogi* and *Siddha*, as mentioned earlier.

Dansaṇāṇuvādeṇa atthi cakkhudansaṇī acakkhudansaṇī odhidansaṇī kevaladansaṇī cedi - 131

In accordance with the *Āgama* in reference to *dansaṇa*, there are four kinds of living beings: *cakkhu* (ocular. *cakṣu*) *dansaṇi*, *acakkhu dansaṇī* (non-ocular), *ohi* (clairvoyant) *dansaṇī* and *kevali- dansaṇī* - 131

Q. What is the definition of *cakkhu dansaṇa*?

A. *Cakkhu dansaṇa* is 'seeing the objects generally by the eyes.'

Q. Grasping of objects after its first contact with sense is *avagraha* (apprehension), as has been said earlier. Since, the process grasps the general-cum-particular object, it cannot be taken as a form of conation. So, does this mean no *cakkhu dansaṇa*?
A. It is also general-cum-particular since conation grasps the inner object.

Q. In this case, inner functional consciousness cannot be conation because since its general-cum-particularity is accepted?
A. The word 'general' is employed here to mean the general-cum-particular soul.

Q. Why the word 'general' is taken here to describe a general-cum-particular soul?
A Ocular sense is capable to grasp the colour or the form of the object due to *khaoa-uvasama*-karma. It grasps colour in general because it does not specify a single colour As soul is similar with respect to this process, the mode of similarity of the soul is called 'general' and thus, it is the object of conation.

Q What is clarified by ocular-sense is *cakkhu dansaṇa*. However, soul is not clarified by ocular-sense The ocular-sense clarifies only the object with colour-in-general and colour-in-specific. It is not conation since the object does not have functional consciousness. It is also not correct to say that functional consciousness towards the object is conation because consciousness is in the form of knowledge. Hence, how could there be *cakkhu dansaṇa*?
A. In the absence of *cakkhu dansaṇa*, there is *cakkhu dansaṇ-anāvarṇa* (ocular conation-obscuring) karma. Hence, it is admissible that *cakkhu dansaṇa* grasps the inner object. Secondly, deep sleeping karmas, etc., are not counted in the sub-species of *jnānāvaraṇa* karma, and neither general consciousness which is obscured by *ghātiya karma,* but grasps the inner and outer objects nor functional consciousness.

Q. If conation is admissible as functional consciousness grasping the soul, is there any difference between the four conations as all souls are similar and non-specific?
A. The nature of feeling of an object that produces related knowledge is *dansaṇa*. So, there is no rule which states that there are four *cakkhu dansaṇas*. There are as many names of the destruction-cum-suppression

in the soul as there are objects grasped and knowledge produced by the destruction-cum-suppression of ocular sense.

Similarly, conation varieties are explained. It is said in *PP* verses 484-486 that *cakkhu dansaṇa* is defined as that (object or soul) which is clarified by the sense of sight and *acakkhu dansaṇa* by remaining senses and the mind. Clairvoyant conation is that which observes tangible objects from absolute atoms to the last and largest aggregates. There are many illuminators of limited area. However, absolute conation illuminates the occupied and unoccupied universe.

> ***Cakkhudansaṇī cau-rindiya-p-pahuḍi jāva khīṇakasāya-vīyarāya-chadumatthā tti - 132***
>
> ***Cakkhudansaṇī* begins from the four-sensed being (i.e. *micchāithi*) up to the twelfth stage of *khīṇakasāya-vīyarāya-chadumatthā* (passions-destroyed detached non-omniscient) - 132**
>
> ***Acakkhudansaṇī e-indiya-p-pahuḍi jāva khīṇakasāya vīyarāya-chadumatthā tti - 133***
>
> ***Acakkhudansaṇī* being has stages from one-sensed (i.e. *micchāithi*) up to twelfth stage *khīṇakasāya vīyarāya-chadumatthā* (passion-destroyed detached non-omniscient) - 133**

Q Knowledge knows the nature of objects is different from itself. So does conation. Then are they possibly identical?
A. No, knowledge knows its different nature and conation knows the nature of objects non-different from itself. Therefore, they are not identical

Q. Why is there no simultaneous active involvement of knowledge and conation in the world?
A. After the annihilation of *avaraṇa*-karma (concealing-karma), the *kevali* has knowledge and conation together

Q Why does the *Sajogi-Kevali* not have knowledge and conation simultaneously?
A. There is rise of obscuring karmas in *Sajogi-Kevali* and hence no simultaneous power.

Q. Why there is no self-soul without self-experience?
A. It is because there is absence of a simultaneous functional consciousness with respect to internal and external objects.

Q. Why then is *śruta*-conation not admitted?
A. It cannot be admitted as *śruta jnāna* (scriptural knowledge) is always preceded by sensory knowledge and not by conation. Had conation been the cognizer of external objects, conation related with scriptural knowledge would have been there. But it is not; scriptural knowledge is not preceded by conation.

> ***Odhidansaṇī asanjadā-sammāiṭṭhi-p-pahuḍi jāva khīṇakasāya-vīyarāya-chadumātthhā tti - 134***
>
> **The *odhidansaṇī* (clairvoyance-conated) being has stages beginning from the fourth stage *asanjadā-sammāiṭṭhi* (non-restrained right-faithed) up to the *khīṇakasāya-vīyarāya-chadumātthhā* (passions-destroyed detached non-omniscient) twelfth stage - 134**

Q. How is it clairvoyance-conation is not recognized separately?
A. Because, it is included in *ohi-dansaṇa* (clairvoyance-conation).

Q. Should there not be telepathic-conation?
A. Since telepathic knowledge is preceded by sensory knowledge, there is no telepathic-conation.

> ***Kevala dansaṇī tisu ṭṭhāṇesu sajogi kevalio ajogi kevali siddho cedi - 135***
>
> ***Kevala dansaṇī* (absolute conation) being has three *guṇaṭṭānas: Sajogi, Ajogi* and *Siddha kevali* - 135**

Q. Kevala knowledge knows the tri-timal nature of infinite objects and the perfect conation mode cognizes only the internal nature of objects. How could they be equivalent?
A. The soul possesses knowledge in totality and also cognizes the tri-timal infinite objects and their modes. Thus, knowledge possesses cognition in totality, and therefore, they are similar.

Q. Conation has an upgraded quality with respect to knowledge as it cognizes modes of the inner self-soul. So, how is it that knowledge can be similar to conation?

A. Knowledge pertains to conation and vice-versa; both are similar. It is said in the Āgama that the soul is knowledge in totality. The whole universe, occupied and un-occupied, is subject to knowledge. Therefore, knowledge is omnipresent. Reality has same vastness with the distinct and indistinct modes of past, present and future. □



LESSĀ MAGGAṆĀ
Investigation Of Coloration

In the Jain metaphysical matters, *lessā* (colouration. *leśyā*) word has a significant meaning The term refers to colouration of the individual soul produced by karma particles Now, here is the description of colouration of the soul, though not recognizable by our senses, distinguishable from other souls.

According to Dr. H V Glasenapp, *lessā* is the product of the *yoga* and it disappears simultaneously with the *yoga* in the thirteenth *guṇaṭṭāṇa* Glasenapp also points to the fact that "a being at its birth has in the beginning of [*lessā*] which it possessed at its death in the preceding existence; later on, [it] can change "

It is noted in aphorism 4, *lessyā* is the propensity of passions associated with activity This general definition however cannot be admitted as it has been also stated that *Sajogi-Kevalis* are of white aural colouration Therefore, they cannot be *alessiya* (devoid of colouration)

We learn that black, blue and grey colour beings are found beginning from *e-indiya* up to the fourth *guṇaṭṭāṇa, asanjadā-sammāṭṭhi*, humans with yellow and red colours are found from the first up to the seventh *guṇaṭṭāṇa, apamatta-sanjadāā* and white colour of *Sajogi-Kevalis* in the thirteenth *guṇaṭṭāṇa*

Alessiyā (non-aural) humans go beyond thirteenth *guṇaṭṭāṇa*.

Lessāṇuvādeṇu atthi kīnha-lessiyā nīla-lessiyā kāu-lessiyā teu-lessiyā pammalessiyā sukka-lessiyā alessiyā cedi - 136[1]

In conformity with the Āgama in reference to the investigation method of *lessā* (colouration), there are seven kinds of living beings: *khīṇa* (black), *nīla* (blue), *kāu* (grey), *teu* (yellow), *pamma* (red), *sukka* (white) and *alessiyā* (non-aural) - 136

Q. What is the definition of *lessā* (colouration)?
A. It is the medium (passion and activity) which covers the living beings with karmic aggregates.

Q. As stated in aphorism 4, is *lessā* (*leśyā*) the propensity of passions associated with activity?
A This general definition is not admissible here, as an omniscient with activity would be referred to as *alessiya*.

Q. Would it be wrong to assume an omniscient as *alessiya*?
A. It is wrong to assume as such, because it has been stated that *Sajogi-Kevalis* are of white aural colouration.

Q. Is *lessā* an activity, passion or an association of both? If it is admitted, would it mean that it will be included in the investigation door of activity or passion, or both. Is *lessā* then an independent investigative door?
A. *Lessā* is neither activity only nor passion only. It is of dual nature, defined as a unified form of activity and passion in the single function of karma, staining the soul.

Q. This stain function is not different from activity and passion and therefore, can it be taken as different from the two factors?
A. *Lessā* is the mixed form of activity and passion and functions to lengthen worldly life. This is the function of neither activity alone nor passion alone. Therefore, *lessā* is different from both of them. The six-fold fruition of passions -- strongest, stronger, strong, mild, milder and mildest have corresponding *lessās* such as black, blue, gray, yellow, red and white.

These have been characterised in *PP* verses 509-517 in the following manner: Black represents nature of strong anger, enmity and prone to fighting; devoid of compassion, and religiosity. Blue denotes ignorance, lust, deceit, cheating and desire for riches and gains. Grey is characterized by blasphemy, sorrowfulness, disrespect and self-praising. Yellow is characterized by carefulness -- what to do or not to do, what to eat or not to eat, equanimity and compassion. Red is renunciation, auspicious volitions, forgiveness and religious bent. White is characterized by stronger equanimity, desireless-ness and detachment.

Q. Who is an *alessiyā* ?
A. One who is *lessā*less. It is said in *PP* verse 556 that the *alessiyā* is one who is devoid of *lessās*, has crossed the world of five-fold change (of substantiality, location, time, mode and birth-cycle) and acquired infinite and supra-sensual bliss and liberation.

Kinha-lessiyā nīla-lessiyā kāu-lessiyā e-indiya-p-pahuḍi jāva asanjadā-sammāiṭṭhi tti - 137

Living beings with black, blue and grey *lessās* have stages beginning from *e-indiya* (i.e. *micchāṭṭhi*) up to the fourth stage, *asanjadā-sammāiṭṭhi* - 137

Q. Why only three inauspicious *lessās* are up to the fourth stage?
A. Only fruition of strongest, stronger and strong passions occur up to this stage and hence, these inauspicious *lessās* continue only up to the fourth stage.

Teu-lessiyā pamma- lessiyā saṇṇi-micchāiṭṭhi-p-pahuḍi jāva appamatta-sanjadāā tti - 138

Humans with yellow and red *lessās* begin from the first stage, *saṇṇi-micchāiṭṭhi,* up to the seventh stage, *appamatta-sanjadāā* - 138

Q. Why these two *lessās* are up to the seventh stage?
A. It is because the beings with these *lessās* do not have the fruition of strongest, stronger and strong passions.

Sukka- lessiyā saṇṇi-micchāiṭṭhi p-pahuḍi jāva sajogikevali tti - 139

Humans with white *lessā* begin from *saṇṇi-micchāiṭṭhi* up to thirteenth stage, *Sajogikevali* - 139

Q How is it there could be white *lessā* in human beings who have suppressed passions or have destroyed passions?
A. Living beings with suppressed or destroyed passions would also have activity, causing karmic influx. It is due to this, there is no contradiction to admit white *lessā* in them.

Teṇa para alessiyā - 140

***Alessiyā* humans have purification stages beyond thirteenth - 140**

Q. Why humans devoid of *lessās* are beyond the thirteenth stage?
A. It is because they no longer have activity and passions to cause karmic bondage. □

NOTES

1 The nature of *lessā* is explained by two parables by Dr H V Glasenapp in his book *Doctrine of Karman in Jain Philosophy*, p 48:

"Six men see a Jambu-tree (Rose-apple tree), full of ripened fruits. They want to eat fruit but climbing-up the tree is perilous to life. They reflect therefore as to how they can obtain the jambus The first man proposes to hew down the tree from the root. The second advises merely to cut down the boughs, the third recommends to cut off only the branches and the fourth to cut off the bunches The fifth wants only to pluck the fruit and the sixth at last says that one shall gather and eat the fruit fallen to the ground. Here the first has a black, the second a dark, the third a grey, the fourth a fiery, the fifth a lotus-pink and the sixth a white *lessā*."

"Six robbers want to surprise a village The first robber wants to kill all beings, quadrupeds and bipeds; the second wants only human beings; the third wants only men, the fourth wants only those armed and the fifth wants only those who fight. The sixth advises to take away only the treasures, but not to murder anybody.

The explanation of this parable is similar to that of the first in assigning colour to each of them "

*****

BHAVVA AND ABHAVVA MAGGAṆĀ

Investigation Of Libertable And Non-Libertable

The natural state of soul as found in Jain philosophical system is inherently *pāriṇāmika* (changes or modifies) and thus has three modes sentient (consciousness), *bhavva* (libertable *bhavya*) and *abhavva* (non-libertable *abhavva*). These are resulted neither from *uvasama* (suppression) nor *khaya* (destruction), nor from the combination of *uvasama-khaya* (suppression-cum-destruction) karmas

One of the essentials of Jain philosophy is that liberation is attainable through the human body only Technically speaking it means that the souls are grouped into two classes as *bhavvas* and *abhavvas* with respect to liberation Respectively, they refer to an instrumentality of the soul's capability or non-capability of attaining liberation Hence, the *bhavvas* are those who are capable of liberation, whereas the *abhavvas* are those who are not capable of liberation

Bhaviyāṇuvādeṇa atthi bhava-siddhiyā abhava-siddhiyā - 141

In conformity with the *Āgama*, there are two kinds of living beings: *bhavva-siddhika* (liberatable) and *abhavva-siddhika* (non-liberatable) - 141

Q Who is a bhavva-siddhika?
A. One who will attain salvation in the future is *bhavva-siddhika*.

Q Would there be discontinuation of worldly existence when all *bhavva-siddhika* beings are liberated?
A. Liberatable beings are infinite; their numbers are never-ending Any quantity with an end is not an infinite

Q. How is it that any quantity always under loss and no addition can be an infinite?
A If this is not so, quantity of *one* will also be infinite. Hence, it is only that quantity that does not end in nil despite its constant loss is infinite.

Q. *Ardha-puggala-parivaratana* (half-mattergy transformation time) is infinite and yet there is an end.
A. The quantity of the libertable and *ardha-puggala-parivaratana* are infinite in respect to varying reasons, but there is no similarity between the two. In fact, the time for half-mattergy transformation is not infinite and it can be explained in the following manner:

The half-mattergy transformation time is infinite despite a gradual extinction similar to a *chadumattha*(non-omniscient) who cannot count end-point. However, *kevala-ṇāṇa* is infinite because it knows of infinity and living being is infinite with no total extinction. If any quantity with gradual loss is totally lost, also time which is under constant loss will be totally lost. Then there would be a loss of all entities and realities in the world. Therefore, it must be admitted that *bhavva-siddhikas* (liberatables) are infinite despite their gradual loss

Q. How is it that there are the *bhavva-siddhikas*, never attain liberation?
A. *Bhavva-siddhikas* are those who have potency for liberation. It is as though gold ore cannot be referred to as rock because of its potential to attain its pure gold-form. Similarly, there are potential beings but never attain liberation. They are called *bhavva-siddhikas.*

Q Who are *abhvva-siddhiyās* (non-liberatables)?
A. Living beings who lack potency for liberation are *abhvva-siddhiyās* It is said in *PP* verse 557 that there are potential living beings to attain liberation and they are the *bhavva-siddhikas*. There are non-potential living beings who do not achieve liberation and they are the *abhavva-siddhiyās.*

Bhava-siddhiyā e-indiya-p-pahuḍi jāva ajogi kevali tti - 142

Liberatable beings begin from the first stage *e-indiya micchāiṭṭhi* up to the fourteenth stage of *Ajogi Kevali* - 142

Abhavva-siddhiyā e-indiya-p-pahuḍi jāva saṇṇi-micchāiṭṭhi tti - 143

***Abhavva-siddhiyā* living beings begin from the first stage *e-indiya micchāiṭṭhi* up to *saṇṇi* (instinctive) *micchāiṭṭhi* stage (i.e. they have only first *guṇaṭṭāna*) - 143**



SAMMAṬṬA MAGGAṆĀ
Investigation Of Righteousness In Different Soul Life

The literal meaning of the Prākrit word '*sammaṭṭa*' is righteousness, and in this context, it conveys the sense of an inclination of purity, an attitudinal aspect toward spiritual contentment brought about by knowledge and understanding of the universal law of truth This is the Jain thinking to effect the *sammaṭṭa* path that leads to spiritual contentment. In other words, *sammaṭṭa* is a natural predilection for what is true and spiritually wholesome. The opposite of *sammaṭṭa*' is *micchāṭṭha* (wrong-faith). According to Jain metaphysics, the soul experiences a vacillating internal transformation in the mixed *guṇaṭṭāṇa*, where *sammaṭṭa* makes its appearance This transformation could lapse into either wrong or right But, on the simultaneous process of suppression and destruction of *dansaṇa-mohaṇjja-karma* (faith-delusive-karma *Darṣana-mohaniya-karma*) and *kasāva* (passions *kaṣāya*), it turns into right knowledge empowering the soul to manifest deeper into the metaphysical realm of Reality and Reals. (see destails in *Jaina Philosophy and Religion*. Tr Nagin J Shah)

> ***Sammāttaṇuvāḍeṇa atthi sammāiṭṭhi khaiya-sammāiṭṭhi vedaga-sammāiṭṭhi uvasama-sammāiṭṭhi sāsaṇa-sammāiṭṭhi sammā-micchāiṭṭhi micchāiṭṭhi cedi - 144***
>
> **In conformity with the *Āgama* in reference to *sammaṭṭa*, living beings in general are *sammaṭṭhis* and *khaya-sammaṭṭhi-vedaga* (destructional-right-faithed), of A long processing effects of *khaya-uvasama* (destruction-cum-suppression), *uvasama-sāsaṇa-sammaṭṭhi* (suppression-lingering-right-faithed), *samma-micchaṭṭhi* (right-cum-wrong-faithed) and *micchaitthi* in particular - 144**

Q Why *micchāiṭṭhi* beings etc. are included in the investigation door of righteousness?

A. As *Neem* trees in a mango field are counted among field trees, *micchāiṭṭhis* etc. have also been counted among the righteous beings. It is said in *PP* verses 561, 646, 647, 649, and 650 that righteousness is defined as the belief in six *davvas* (substance), five *astikāyas* (existents) and nine *padārthas* (categories) as preached by the Jinas. After all faith-delusive-karma destruction, it becomes *khaiya sammaṭṭa*, which is permanent and causes further karma destruction. It is not deviated by reverse sermons, logic, observation of sense-disguising entities and even the three worlds. The *vedaga sammaṭṭa* is faulty due to fruition of faith-delusive-karma. The *uvasama sammatta* is the pure faith in reals and

realities by suppression of delusive-karma, just as coagulated mud water becomes clear

> ***Sammāiṭṭhi khaiya-sammāiṭṭhi asanjadā-sammāiṭṭhi-p-pahuḍi jāva ajogi kevali tti - 145***
>
> **Sammāiṭṭhi beings in general and khaiya-sammāiṭṭhi in particular have stages from the fourth, asanjadā-sammāiṭṭhi up to the the fourteenth, Ajogi Kevali - 145**

Q. What is a general sammāiṭṭhi?
A It is a common attribute found in all the three types of sammāiṭṭhi

Q. How could there be similarity or generality among khaiya (destructional), khaya-uvasama and uvasama-sammāiṭṭhis, if they are different from each other?
A. Similarity or generality in them is with respect to accuracy in faith, in reals and realities.

Q. How could there be a similarity in faith qualified by different karmic levels such as khaya, khava-uvasama (destruction-cum-suppression) and uvasama (suppression)?
A. The depth of faith is the same despite its association with varying karmic processes.

> ***Vedaga-sammāiṭṭhi asanjadā-sammāiṭṭhī-p-pahuḍi jāva appamattasanjadā tti. - 146***
>
> ***Vedaga-sammāiṭṭhi* (experiential right-faithed) living beings have *guṇaṭṭāṇas* from the fourth, *asanjadā sammāiṭṭhi* up to the seventh, *appamattā sanjadāā* - 146**

Q. Why is there no *vedaga-sammāiṭṭhī* in the higher *guṇaṭṭāṇas* like the eighth, etc ?
A. It is so because one cannot ascend the destruction or suppression ladder with diluted, faulty and loose faith.

Q Why has *uvasama-sammāiṭṭhi* (suppression-right-faith) a superior quality with respect to *vedaga-sammāiṭṭhi*?
A. *Uvasama-sammāiṭṭhi* does not have laxity of faith with respect to *vedaga-sammāiṭṭhi*, which is due to the fruition of right-faith delusive-karma species

Q. Why is it called *vedaga-sammāiṭṭhi*?
A. It is so due to experiencing the fruition of right-faith-delusive- karma.

Q How is it that living beings can have both right-faith and the fruition of right-faith delusive-karma?
A There is no contradiction in having partial right-faith, which is the nature of living beings, despite the fruition of partially destroying delusive- karma species of *sammaṭṭa*.

Uvasama-sammāiṭṭhi asanjadā-sammāiṭṭhi-p-pahuḍi jāva uvasanta kasāya-vīyarāya-chadumatthā tti - 147

Uvasama-sammāiṭṭhi **beings begin from the fourth stage** ***asanjadā-sammāiṭṭhi*** **up to the eleventh** ***vīyarāyachadumaṭṭha*** **(detached non-omniscient) stage having** ***uvasanta kasāya*** **- 147**

Sāsaṇa-sammāiṭṭhi ekkammi ceve sāsaṇa-sammāiṭṭihiṭṭāṇe - **148**

Sāsaṇa **(lingering)** ***sammāiṭṭhi*** **being is found only in the second** ***guṇaṭṭāna*** **viz.** ***sāsaṇa-sammāiṭṭhi*** **-148**

Sammā-micchāiṭṭi ekkammi ceva sammā micchāiṭṭhiṭṭāṇe - 149

Sammā-micchāiṭṭhi **being is only in the third** ***guṇaṭṭāna*** **viz.** ***sammā-micchāiṭṭhi*** **- 149**

Micchāiṭṭhi e-indiya-p-pahuḍi jāva saṇṇi-micchāiṭṭhi tti - 150

Micchāiṭṭhi **living being begins from the** ***e-indiya-micchāiṭṭhi guṇaṭṭāṇa*** **up to the** ***saṇṇi-micchāiṭṭhi guṇaṭṭāna*** **- 150**

Ṇeraiyā atthi micchāiṭṭhi sāsaṇa-sammāiṭṭhi sammā-micchāiṭṭhi asanjadā-sammāiṭṭhi tti - 151

Neraiyā **(infernal) being has four** ***guṇaṭṭāṇas: micchāiṭṭhi, sāsaṇa-sammāṭṭhi, sammā-micchāiṭṭhi*** **and** ***asanjadā-sammāiṭṭhi*** **- 151**

Q. It has been stated in aphorism 25 that there are so many stages in *neraiya gai* (destiny. *gati*). So, what is the necessity of aphorism 151 while describing *sammaṭṭā*?
A. It is just for recollection of insipid disciples.

Evam jāva sattaua pudhavīsu - 152

Similarly, infernal hells have the first four *guṇaṭṭānas* - 152

Ṇeraiyā asanjadā-sammāiṭṭhiṭhāṇe atthi khaiya-sammāiṭṭhivedaga-sammāiṭṭhi uvasama-sammāiṭṭhi cedi - 153

In *asanjadā-sammāiṭṭhi guṇaṭṭāna*, infernal have three kinds of *sammattas*: *khaiya-uvasama.*(destruction-cum-suppression), *vedaga* (experential) and *uvasama* (suppression) *sammāiṭṭhis* - 153

Evam padhamāye pudhavīye neraiya - 154

Similarly, the first earth hell beings have three kinds of right-faith (as in aphorism 153) - 154

Vidiyādi jāva sattamāye pudhavīye ṇeraiyā asanjadā sạmmāiṭṭhiṭṭhāṇe khaiya-sammāiṭṭhi ṇatthi avasesā atthi - 155

The infernal of the second to seventh hells do not have *khaiya sammāiṭṭhi* in *asanjadā-sammāiṭṭhi* stage, but they do have remaining two types of right-faith - 155

Q. Why don't destructional right-faithed beings take birth in second to seventh hells after destroying the seven delusive-karma sub-species?
A. It is the nature of *khaiya sammāiṭṭhi* beings.

Q Why is it that infernal of the second to the seventh hells do not acquire *khaiya sammāiṭṭhi* after destroying the above stated seven karma-species?
A. Destruction of sub-species of wrong-faith cannot start in the absence of spiritual power and guidance.

Tirikkhā atthi micchāiṭṭhi sāsaṇa-sammāiṭṭhi sammā-micchāiṭṭhi asanjadā-sammāiṭṭhi sanjadāāsanjadā tti - 156

***Tirikkhā* (sub-humans) generally have five kinds of right-faith: *micchaiṭṭhi, sāsana-sammāiṭṭhi* (lingering), *sammā-micchāiṭṭhi* (right-cum-wrong), *asanjadā* (non-restraint) and *sanjadāāsanjadā* (partial restraint) - 156**

Q. Why do *tirikkhās* have no restraint with abandonment of food after body detachment?
A. Because, they lack total internal detachment.

Q What is the reason?
A. There is a rule which states that there is no restraint state in the *tirikkhā* category.

Evam jāva savva-dīva-samuddesu - 157

Similarly, *tirikkhās* of all island-continents and oceans have five types of righteousness (as in aphorism 156) -157

Q This aphorism does not stand for authenticity as *sanjadāāsanjadā* (partially restrained) *tirikkhās* are not found in the innumerable island-continents and oceans, from the Mānuṣottara Mountain onwards to the first part of the Svayamprabha Mountain located in the Svayambhūramaṇa island-continent. Conditions there are like the land of enjoyments.
A. *Tirikkhās* are found in all island-continents and oceans on account of being forced out of their lands by gods or demi-gods due to their earlier causes like enmity etc. That is why it is stated that *tirikkhās* in all the island-continents and oceans are said to have all the five types of righteousness.

Tirikkhā asanjadā-sammāiṭṭhiṭṭhāṇe atthi khaiya-sammāiṭṭhi vedaga-sammāiṭṭhi uvasama-sammāiṭṭhi - 158

***Tirikkhās* in *asanjadā-sammāiṭṭhi*, the fourth *guṇaṭṭāṇa*, there are *khaiya* (destructional), *vedaga* (experential) and *uvasama* (suppression) righteousness - 158**

Tirikkhā sanjadāāsanjadāaṭṭhāṇe khaiya-sammāiṭṭhi ṇatthi avasesā atthi - 159

***Tirikkhās* in *sanjadāāsanjadā guṇaṭṭāṇa*, there is no *khaiya-sammāiṭṭhi*, but have other two -- *uvasama (*suppression) and *khao-uvasama-sammāiṭṭhi*s - 59**

Q. How is it that *tirikkhās* with destruction-right-faithed are not partially restrained?
A. It is said in the Āgama that beings with destruction-right-faith after death take birth as *tirikkhās* only in *bhogabhūmi*. There they would observe no *anuvrata* vows in conformity with canon, and therefore, they have no partial restraint.

Evam pancindiya tirikkhā pancindiyatirikkhā pajjattā - 160

Similarly, in the general five-sensed and five-sensed- *pajjattā tirikkhā* beings, there is no *khaiya-sammāiṭṭhi*, but have the other two: *uvasama* and *khao-uvasama* righteousness - 160

Pancindiya-tirikkhājoninīsu asanjadā-sammāiṭṭhi-sanjadāāsanjadāaṭṭhāṇe khaiya-sammāiṭṭhi ṇatthi āvasesā atthi - 161

Female five-sense *tirikkhās* in *asanjadā sammāiṭṭhi* and *sanjadāāsanjadā* (partial restraint) *guṇaṭṭāṇas* have no *khaiya-sammāiṭṭhis*, but they do have the other two kinds - 161

Q Why is it so?
A Destruction-righteousness living beings are not born as five-sensed female *tirikkhās* after death However, those born there would not have destruction of faith-delusive-karma. That is why there is no destruction-righteousness in them.

Maṇussā atthi micchāiṭṭhi sāsana-sammāiṭṭhi sammā-micchāiṭṭi asanjadā-sammāiṭṭhi sanjadāāsanjadā sanjadā iti - 162

In *maṇussa* (humans), there are six kinds of righteousness: *micchāiṭṭhi*, *sāsana-sammāiṭṭhi* (lingering-right), *sammā-micchāiṭṭhi*, *asanjadā-sammāiṭṭhi* (non-restrained), *sanjadāāsanjadā* (partial restrained) and *sanjadā* (total restraint) - 162
Evam addhāi-ja dīva-samuddesu- 163

Similarly, humans in all the two-and-a-half island-continents and two oceans have six types of righteousness - 163

Q Do humans with partial and total restraint-righteousness have their presence in all the island-continents and oceans because of other earlier causes like enmity, etc?
A No, they are not because of their inability to go beyond the *Mānusottara* mountain despite the efforts of gods or demi-gods.

Maṇussā asanjadā-sammāiṭṭhi-sanjadāāsanjadā sanjadāaṭṭhāṇe atthi khaiya-sammāiṭṭhi-vedaya- sammāiṭṭhi uvasama- sammāiṭṭhi - 164

Humans in *asanjadā-sammāiṭṭhi, sanjadāāsanjadā* and *sanjadā* stages have *khaiya, vedaya* and *uvasama* righteousness - 164

Evam maṇusa-pajjattā-maṇusinīsu - 165

Similarly, *pajjattā* male and female humans are to be understood (i.e. they have three types of righteousness as above) - 165

Devā atthi micchāiṭṭhi sāsaṇa sammāiṭṭhi sammā-micchāiṭṭhi asanjadā-sammāiṭṭhi tti - 166

***Devā* (celestials) have *micchāiṭṭhi*, *sāsaṇa*, *sammā-micchā* and *asanjadā*- righteousness - 166**

Evam jāva uvarima-uvarima-gevejja-vimāṇa vāsiya deva tti - 167

Similarly, empyrean celestials up to the higher layer of the *Graiveyaka* abodes have four kinds of righteousness - 167

Deva asanjadā-sammāiṭṭhiṭṭhāṇe atthi khaiya-sammāiṭṭhi vedaya-sammāiṭṭhi uvasama-sammāiṭṭhi- 168.

***Asanjadā-sammāiṭṭhiṭṭhi* celestials have three kinds: *khaiya* (destructional), *vedaka* (destruction-cum-suppression) and *uvasama*- righteousness - 168**

Bhavanavāsiya-vāṇaventara-joisiya-devā devīo ca sodhammīsāṇa-kappavāsiya-devīo ca asanjadā-sammāiṭṭhiṭṭhāṇe khaiya-sammāiṭṭhu ṇatthi avasesā atthi avasesiyāo atthi - 169

Mansional, peripatetic and astral celestial gods and goddesses and *kappavāsiya* (graded-empyreans. *kalpavāsī*) of the *Sodhammīsāṇa* (*Saudharma* and *Īśāna*) heavens in *asanjadā-sammāiṭṭhi guṇaṭṭāṇa* have no *khaiya-sammāiṭṭhi.* However, they do have the other two kinds -- *uvasama* and *vedaka*-righteousness - 169

Q. Why is it that these celestials do not have *khaiya-sammāiṭṭhi*?
A. In celestials, there is no destruction of *dansaṇa-mohanıya*-mansional etc class karma. Secondly, those who have destroyed it are not born in the lower male and female celestial class.

Sodhammīsāṇa-p-pahuḍi jāva uvarima-uvarima gevajjia-vīmāṇa-vāisya-devā asanjadā-sammāiṭṭhi ṭṭhāṇe atthi khaiya-sammāiṭṭhi vedaga-sammāiṭṭhi uvasama-sammāiṭṭhi - 170

Empyreans of the heavens beginning from the *Saudharma* and the *Īśāna* up to the upper part of the *Graiveyaka* abodes in *asanjadā-sammāiṭṭhi guṇaṭṭāna* have *khaiya-sammāiṭṭhi* and *vedaka* and *uvasama* righteousness - 170

Q How is it so?
A All three classes of righteousness are born in all these three empyrean types. Secondly, they may acquire *uvasama* (suppression) and *khaya* (destruction) saṁ*māiṭṭhı* (righteousness) after birth. Thus, it is proper to state that there exist all three kinds of nghteousness in these empyreans.

Anudisa-anuttara-vijaya-vaijayanta-jayanta-aparājita-savvaṭṭhasiddhi vimāṇa-vāsiya devā asanjadā-sammāiṭṭhi iṭṭhāṇe atthi khaiya-sammāiṭṭhi vedaga sammāiṭṭhi uvasama-sammāiṭṭhi - 171

Empyreans residing in nine *Anudiśa* abodes and five *Anuttara* abodes (*Vijaya, Vaijayanta, Jayanta, Aparājita*, and *Sarvaṛthasiddhi*) have the first three *khaiya*, *vedaga* and *uvasama*-righteousness - 171

Q How is it that empyreans could have *uvasama-saṁmāiṭṭhi* (suppression-righteousness) since beings with *vedaga* (destruction-cum-suppression) and *khaiya* righteousness are born there? Secondly, *uvasama-sammāiṭṭhī* (righteousness) is not acquired preceded by other two types. Thirdly, wrong-faithed beings after acquiring *uvasama-sammāiṭṭhi* (righteousness) are not born as empyreans, as such beings do not die with righteousness.

A. Beings with *uvasama-sammāiṭṭhi* who have ascended or descended the ladder are born in *Anudiśa* and *Anuttara* abodes. Hence, empyreans are said to have *uvasama*-righteousness.

Q. Ascending on the *uvasama* ladder a *uvasama-sammāiṭṭhi* being does not die, because he has acquired *uvasama-sammāiṭṭhi* reasoning. Is it true?

A. There is a good amount of difference between the general suppression-righteous and the one on suppression ladder. The first suppression-righteous is preceded by wrong-perception while the other (on the ladder) is only by right-faith. There is no suppression of conduct-delusive-karma in the general *uvasama-sammāiṭṭhi* while it is there in the case of *sammāiṭṭhi* on the *uvasama* ladder. Hence, properties of one cannot be applied to the other. □



SAṆṆI AND ASAṆṆI MAGGAṆĀ
Investigation of
Instinctive and Non-Instinctive Beings

The Jain scripture speaks of two kinds of living beings with reference to *sanni* (instinctive *saṁjñi*) and *asanni* (non-instinctive. *asaṁjñi*) The terms have very well defined meanings in their contextual explanations The soul endowed with the mind being rational is *sanni*, one who exercises instinctiveness in the path of liberation In contrast, the soul not endowed with the mind has an irrational attitude It is *asanni* and hence, becomes non-instinctive in the path of purification

According to Jain metaphysics, *sannī* souls are said to have been found from the first *gunaṭṭāna*, *micchāitthi* to the twelfth stage

Saṇṇiyāṇuvādeṇa atthi saṇṇī asaṇṇī - 172

In conformity with the *Āgama* in reference to *saṇṇā* (instinctiveness), there are two kinds of living beings: *saṇṇī* and *asaṇṇī* - 172

Saṇṇī micchāiṭṭhi-p-pahuḍi jāva khiṇakasāya-vīyarāya-chadumatthā tti - 173

The *saṇṇī* is found in *guṇaṭṭānas* beginning from *micchāiṭṭhi* to the twelfth, *khiṇa-kasāya* (passionsless) *vīyarāya chadumatthā* (detached non-omniscient) - 173

Q. Why is it an omniscient with activity is not *saṇṇi* in the thirteenth stage despite endowed with the mind?
A Since *saṇṇi* has destroyed all obscuring karmas like knowledge-obscuring karma, etc., knowledge cannot be acquired through the mind Hence, one cannot be a *saṇṇī* in the thirteenth stage.

Q Should then an omniscient be *asaṇṇī*?
A. No, because an omniscient directly perceives all entities of the world.

Q Could an omniscient be *asaṇṇī* because he knows external objects without the help of the mind, much like the deficient-sensed being?
A. If the knowledge occurs with the help of the mind, he would then be an *asaṇṇī*. However, it is not so Hence, an omniscient is neither *saṇṇī* nor an *asaṇṇī*.

Asaṇṇi e-indiya-p-pahuḍi jāva asaṇṇī pancindiyā tti - 174

Asaṇṇi **beings have** ***gunaṭṭāṇas*** **which begin from the** ***e-indiya*** **up to five-sensed** ***asaṇṇi*** **beings (i.e. they have only the first stage) - 174**

★★★★★

ĀHĀRA AND ANĀHĀRA MAGGAṆĀ

Investigation Of Translocation And Non- Translocation Beings

Further to the closer position of *Sajogi-Ajogi Kevalins*, Jainism enumerates two kinds of living beings who have attained emancipation and embarked on the final steps towards everlasting bliss With reference to these self-souls, the Jain metaphysics investigates into the nature of body-translocation and the subjective positions on the rungs of spiritual ladder

Āhārāṇuvādeṇa aṭṭhi āhāra anāhāra - 175

In conformity with the *Āgama*, there are *āhāras* (intakers to preserve bodies) and *anāhāragas* (non-intakers) - 175

Āhāra e-indiya-p-pahuḍi jāva sajogi kevali tti - 176

***Āhāraga jiva* has *guṇaṭṭāṇas* which begin from the first, *e-indiya* up to the thirteenth, *Sajogi Kevali* - 176**

Q What is the meaning of *āhāraga* here?
A There are six kinds of them: morsel, diffusional or anointing, absorptional, mental, karmic and quasi-karmic. Of these, it is the meaning of quasi-karmic intake that is used in this context.

Anāhāra chadus ṭṭhāṇesu viggahagai-samāvaṇṇāṇam kevalīṇamvā samugghādagadāṇam ajogikevlin siddhā cedi - 177

***Anāhāraga* living beings have four types: *micchāṭṭhi-s*, *sāsaṇa-s*, *āsādan-asanjadā sammāiṭṭhi* (living being non-restrained right-faithed) under transmigration, *Sajogi-Ajogi Kevali* under extrication and *Siddhā* - 177**

Q. Why are these living beings in the *anāhāra* state?
A. They do not receive material particles suitable to form bodies. That is why they are *anāhāras*.

★★★★★

GLOSSARY

(Sanskrit equivalent is in parenthesis)

- A -

Abhigahiya Wrong-belief due to true-cum-false doctrines (*abhigrahika*)

Abhiṇbohiya Sensory knowledge. (*matijñāna*)

Abhiṇivesiya Wrong-belief due to obstinate prediction for something false (*abhinibhodika*)

Abhavva Non-libertable. (*abhavvya*)

Acakku Non-ocular (*acakṣu*)

Addesana Particular. (*adesa*)

Addhā Time.

Āgāsa Space. (*ākāṣa*)

Adhamma Medium for rest. (*adharma*)

Agurulaghu Not light not heavy. (*agurulaghu*)

Ahāiya Non-obstructive. (*aghātiya*)

Ajiya Insentient. (*ajiva*)

Ahakkāya Perfect Conduct (*yathākyāta*)

Āhāre, āhārage Assimilation of particles for body, translocation-body (*āhāraka*)

Ajogi Without activity, static. (*ayogi*)

Akasāi A-passion. (*akāṣāyi*)

Akāyiyā, Pl; *akāyi*, Sin. Disembodied, bodylessness.

Amaauthiya Non-Jain

Amokha Not liberated

Amokhi Non-Liberated Person (*Amokśi*)

Angopanga nāma karma Limbs and mini-limbs physique making karma

Anindiya A-sense body. (*anindriya*)

Aṇiyaṭṭhi Similar volition. (*anivrtti*)

Aṇiyogaddāra Disquisition Door. (*anuyogadvāra*)

Aṇṇāṇ, aṇṇāṇa Nescient, ignorance (*ajñāna*)

Antaraṇ, antomuhutta Interval, time within 48 min. (*antarmuhṭrta*)

Antarāya Progress obscuring, Hindering

Anubhāgo Intensity.

Anubhaya Non-dual

Anubhayānajoga Non-dual mental activity.

Anubhayāmaṇ Non-dual mind.
Anugamo Conformatory, scripture-based explanation and numeration.
Ānupurvis After one existence of a soul is finished, it goes from the place of birth to the place of its new
Anuvratas Minor Vows
Apajjattā (S ing. Adj) Non-completioned. (*aparyāptā*)
Apavartaṇa Increased intensity of karman work; opp. is *udavartaṇa*.
Appābahuhguṇa Relative Numeration (*Appaccakkhāṇā* non-)
Appamatta-sanjadāa Vigilantly restraint.
Apuvva Unprecendent. (*apurva*)
Arihanta Enlightened, venerable.
Artha-kriyāri (Sk) Casual Efficiency
Asanjadāā Non-Restrain. (*.avirati*)
Asacca False. (*asatya*)
Assaṁkhejja Innumerable (*assaṁkhyeya*)
Asaṇṇī Non-Instinctive (*asaṁjñin*)
Asuha Impure, inauspicious (*ashubha)*
Atindiya Suprasensual. (*atindriya*)
Atthi Is, are, exists (*ast, santi*)
Atthikāya Existents (*Astikāya*)
Āū Life-span, (*āyus*) This karma is four - *Dēva, manuśya, triyāg* and hellish
Audayika Fruitional, unhindered karma production state
Audārika Physical transformation (*vaikriya*)
Aupasamika, uvaśama Karma suppression state (*upasama*)
Avagad Deep. (*apagata*)
Avagraha Aprehension.
Avaraṇa Concealment.
Avasesa Remaining.
Avasesiyā Destruction-cum-supression
Avāya Perceptual Judgement.
Aveuiyajiya Non-porteable (*avikrayātma*)
Avyakta Non-manifest.

- Ā -

Āsādani Lingering
Āsava Influx. (*asrava*)
Āiyara Pontiff (*ācārya*)
Āvāliya A measure of time. (*āvalika*)

- **B** -

Bāyāra Macro, gross. (*bādāra*)
Bandha-svāmitva Karma bondage specifics, bonder.
Bhāva Volition. Are five kinds: *Parṇāmika* (natural disposition), *Audāyika* (hindered), *Aupasamıka, Kśayıka, Kśayopasamıka* (partial destroyed)
Bhāvaṇa Current mode, disposition, reflection.
Bhavendriya Psysical sense
Bhavie, *Bhavva* Libertable (*bhavya*)
Bhavva Libertable (*bhavya*)
Bhāya Outward.

- **C** -

Ca Indicates collocation to express only
Cadusu, Cattārı, Cauvi Four
Cakku Ocular
Cedi Indictes the end of the topic.
Ceva Are
Cevi In
Ceya Stage
Chadu Four
Chha Six
Chadma Disguise, pseudo
Chadumatthā Non-Omniscient. Suppressed every passion, destroyed early passion but no omniscience.
Chedovaṭṭhāvaṇa Partitioned Initiation
Chodasa Fourteen

- **D** -

Dansaṇ Conation, Belief. (*darśana*)
Davva Reality, substance which exists eternall. (*dravya*)
Davvyendria Physical Sense. (*dravyendriya*)
Desaviraya Partial self-control. (*deśavirata*)
Desavirayi Who practices partial restraint. (*deśavirati*)
Dhamma Medium of motion. (*dharma*)

Dhāraṇā Concentration, Retention
Dugam Two

- E -

Edesim Of these
Egaṁ One
Ekkamhi In one
Evam Thus

- G -

Gai, Godam Destiny, motion (*gati*)
Ghāiya Obstructive (*ghātiya*)
Goya Status (*gotra*)
Gutti Control, guard (*gupti*)

- H -

Hedu Cause

- I -

Iha Speculation
Imāṇi These
Indiya Organ, Sense (*indriya*)

- J -

Jai Class (*jāti*)
Jāṇo Knower
Jena Jo That which
Jinuttaṁ, Jinabhaṇiyaṁ Mentioned by the Jina
Jivasamāsa Spiritual Stage, classification of *jivas*.
Jivatthanae Stations of the Living Beings
Jiva Sentient (*jiva*)
Joga, jogo Activity. (*yoga*)
Joisiya Astral
Joninisu Femininess (*yonimati*)

- K -

Kāla Time

Kamma Karma. The tripartition mannerism in which karma shows its effects are known as Bandha (bondage), udaya (production) and satta (in potential - karma is preserved from moment of assimilation to production, it is bound but yet has its effect)

Kammaiya Aggregate of 8 karmas

Kammuya Karmic

Kammassa Of karma

Kappa-vāsiya Residents *of Kalpas or graded heavens*

Karaṇa Disposition, process

Kasāe Passions. (*kaṣāya*)

Kāovasama Destruction-cum-suppression

Kāu Grey Colour

Kāya Activity, physical or body

Kāyiya Form, embodied

Kayājogo Body Activity

Koha, Khoda Anger

Khaiya Destruction (*kṣavika*)

Khandha Aggregate of matter

Khina-kasaya-viyarāya-chadumattha Passionless detached omniscient

Kevali Perfect or Absolute Knower, Omniscient

Kinha Black Colur (*krishna*)

Khina Destruction

Khaiya Destructional

Khaiyaka Person who has cast off seven karmic species and acquires no further wrong-perception

Khaiya-uvasama bhāva Destruction-cum-subsidential volition

Khanda Aggregate of matter (*skandha*)

Khaovasama,khina-uvasama Destruction-cum-subsidence (*kṣāyopaśamana*)

Khettān Location

Khiṇa Destroyed (*kṣiṇa*)

Kilviṣaka Blasphemers

Kśaya Eliminational, obliterate

Kṣāvika Destructional

Kṣudraka Minor

Kuśila Stained Conduct

- L -

Laddhi Capacity. (*laddhi*)
Loga Universe. (*loka*)
Loha Greed (*lobha*)
Lessā Karmic stain (*lēsyā*)

- M -

Madi Sensory, intellect. (*mati*)
Mahabandha Great Bondage
Mahavrata Major Vows
Maiṭṭhāna Matrices or Fundamentals of Jain Siddhānta. (*Mātṛsthāna*)
Māna Pride
Maṇajogo Mental Activity
Maṇapajjava Telepathy. (m*anḥa-paryāya*)
Maṇussā Human
Maggaṇa Method of Investigation (*mārgaṇā*)
Maggaṇaṭṭāṇa Station of Investigation. (*mārgaṇāsthāna*)
Māya Deceit
Micchā Wrong (*mithyā*)
Micchāṭṭi Wrongness
Micchāṭṭhi Wrong-faith
Missa Mixed
Miu Smooth. (*mṛdu*)
Mohaṇajja Infatuation, delusive. (*mohaniya*)
Mokkha Salvation. (*mokṣa*)
Mosa Untrue, wishful
Muhutta 48 minutes (*muhurta*)

- N -

Nāma Physique-making, body-making, destiny making
Ṇāṇa Knowledge (*Jñāna*)
Ṇāṇi Knower (*Jñāni*)
Ṇatthi Not
Ṇeray Hell, (*naraka*)
Ṇeriya Infernal
Niddeso General. (*nirdesa*)
Nila Blue
Nimmāṇa Formation. (*nirmāṇa*)

Nigoya Micro-living-beings. (*nigoda*)
Nijjara Shedding. (*nirjara*)
Nikṣepa Positing.
Nıya Low family surrounding. (*nicaır*)
Niyaṭṭi External Structure. (*Nirvṛthi*)
Nokasāeo, Nokayay Non-passion. (*nokaṣāya*)

- O -

Odhı, ohi Clairvoyant. (*avadhi*)
Orāḷiya physical-body. (*audārika*)
Ovasamiya Suppression. (*aupaśamika*)
Ovavaıya Celestial and ınfernal beıngs. (*aupāpātika*)
Osappiṇı Descending period of time. (*avasarpini*)

- P -

Paccakkhā. Renunciation
Paḍipāya Downfall from the *uvasama* ladder. (*pratipāta*)
Paesa Space-points. (*pradeśa*)
Pāhudı Up to.
Pajjattā Independent; *Pajjatto* Completioned. (*paryāpti*) Pajjatā State when food intake develops into body, organs followed by respiration, speech and mind. (*paryāptā*). *Pajjati* is noun.
Pamāṇa Conformatory, organ of knowledge, proof.
Pamat Neglıgence
Pamātta Non-Vigilant. (*pramāda*)
Pamāya Negligence.
Paṇa Five
Paṇatisa Thirty-five
Paṇindi Five-sensed. (*pancendriya*)
Parameṣthi Paragons, Supreme Personnages.
Parihāra Remedial. (*parihsra*)
Parihārasuviśddhi Conduct produced by special austerities.
Pāriṇāmika Inherent.
Pariṣaha Affliction.
Patteya Individual.
Pāva Demerit. (*pāpa*)
Pavajja Asceticism (pravarajya)
Phāsa Touch. (*sparśa*)

Phosan Contact

Prakirṇaka (S) Miscellaneous Service Provider

Pratimas Resolve

Pratyākhyāna Remuneration

Pravicara Physical enjoyment

Puohavi Terrestrial, Earth

Puggala Mattergy. (*pudgala*)

Puṇṇa Merit. (*puṇya*)

- R -

Rajjaḥa Be attached to

Ṛju-madi A type of telepathic knowledge of thoughts of other beings located within the range of one life-time to eight past and future lives

- S -

Sacca True (*satya*)

Sāhārana Common (*sādhāraṇa*)

Sajogi With Activity

Samāsā Stage

Sāmāviya Equanimity (*samāyika*)

Sammā Right

Sammach Righteousness. (*samyaktva*)

Sammatta, Sammāitthi Right Belief. (*samyagdṛsti*)

Sammāmicchāitthi Wrong-cum-right Belief (*mithyādṛsti*)

Samāvonṇāṇam Karma emanating Kevalin (*samudghāta*)

Sāmāiya Equanimity. (*samyaktva*)

Samii Carefulness (*samiti*)

Samkama transition. (*saṁkrama*)

Sāmparaiya Conduct due to Passions.

Samvara Stoppage.

Samugghada Projection, extrication.

Sanjadāa, Sanjane Restraint (*samyama*)

Sanjadāāsanjadāā Partial Restraint.

Saṇṇī Instinctive, endowed with reasoning mind (*saṁjni*)

Śantaparūvaṇa Enunciation of Existence. (*satprsrūpana*)

Sarira Body. (*śarira*)

Sāsaṇa Lingering, Uncertain.

Sāsādana Lingering, Uncertain in Perception.
Sat Existent (in Jainism)
Sattā Karma in potentia
Savva All
Savassa Of all
Śila Good Conduct.
Sola Sixteen
Spardhaka Of karmic atoms variform.
Śreṇī Series.
Subhaga Sympathetic.
Suda, Suva Knowledge acquired by interpretation of signs, or hearing. (*śruta*)
Suha Pure. (*śuddha*)
Suhama Micro, fine (*sūkśma*)
Suhi Purification

- T -

Tasa Mobile (*trasa*)
Teu Fire
Teva Fiery body
Ṭhāṇa, Station (*sthāna*)
Thāvara Immobile (*sthāvara*)
Tittha Tirtha
Tirikkhā, Tirriya Sub-human. (*tiryag*)
Tithagara Jina. (*Tirthankara*)
Thīī, Thiti Duration. (*stithi*)
Thira Firm. (*sthira*)
Thūla Gross. (*sthūla*)

- U -

Ubhayarūpi Mixed form.
Udghāta Gradual destruction (of time and depth of karma bondage).
Udāra Macro, Largeness; See *Bādāra*, *Orāliya*.
Udaya Realization, Fruition, Arising, operating
Udayabhavi Kṣāya Non-Fruitional Destruction.
Upakaraṇa Internal Structure.
Upapāda Special bed and pitcher birth.
Upasanta Suppressed. (*upaśānta*)

Ūsāsa Breathing. (*uccvāsa*)
Uvahāya Self-annihilation. (*upagāta*)
Uvakkama Cause of death. (*upakrama*)
Uvaoga Applied Consciousness. (*upayoga*)
Uvasama Suppression. (*upaśama*) when heaped up species of ***mohajjha*** karma are suppressed soul ascends to eighth stage and hence ***mohajjha*** karma lays latent. It can reach and end in 11th stage.
Uvasama-kasāe-viyarāya-chadumattha. All passions suppressed but no omniscience. (*upaśānta-kaśāya-vitarāga-chadumattha*)
Uvasamika, Uvasamic suppressing
Uvavāya Manifest, Birth. (*upapāta*)

- V -

Vacijogo Vocal Activity.
Vādeṇa Method.
Vaggaṇā Category of group of atoms, variform. (*vargaṇa*)
Vaṇapphai Flora (*varaṇa* tendering)
Vasaṇa Hindering
Vāu Air.
Veuviya Protean, Transformation-body, Polymorphic. (*vikrayātamak*)
Veya Libido. (*veda*)
Veyaṇ Feeling, Experiencing, Experiencer. (*vedanā, vedaga*)
Vi Two.
Vidarāga Detached. (*vitarāga*)
Viggaha Transition after death.
Viggahagai Transmigrational motion.
Vigalendiya 2-3-4 sense beings, deficient sensed beings. (*vikalendriya*)
Vihāra Practice to reduce passions to nil.
Vipula-mati Telepathic knowledge which has a spatial range between eight and infinite number of incarnations and lasts until the dawn of omnisience.
Viraya Restraint. (*virati*)
Viriya Energy. (*virya*)
Vīryāntarāya Energy hindrance.

- Y -

Yaktākhyāta Conformed Conduct, Absolute Conduct caused by ineffectiveness of all passions.

Yiyarāya Detached. See *Vidarāga*. (*vitarāga*)
Yugapat Simultaneous.

Ā

ā

A

B

C

D

E

G

H

I

J

K

L

M

Ṭ

T

U

V

Y